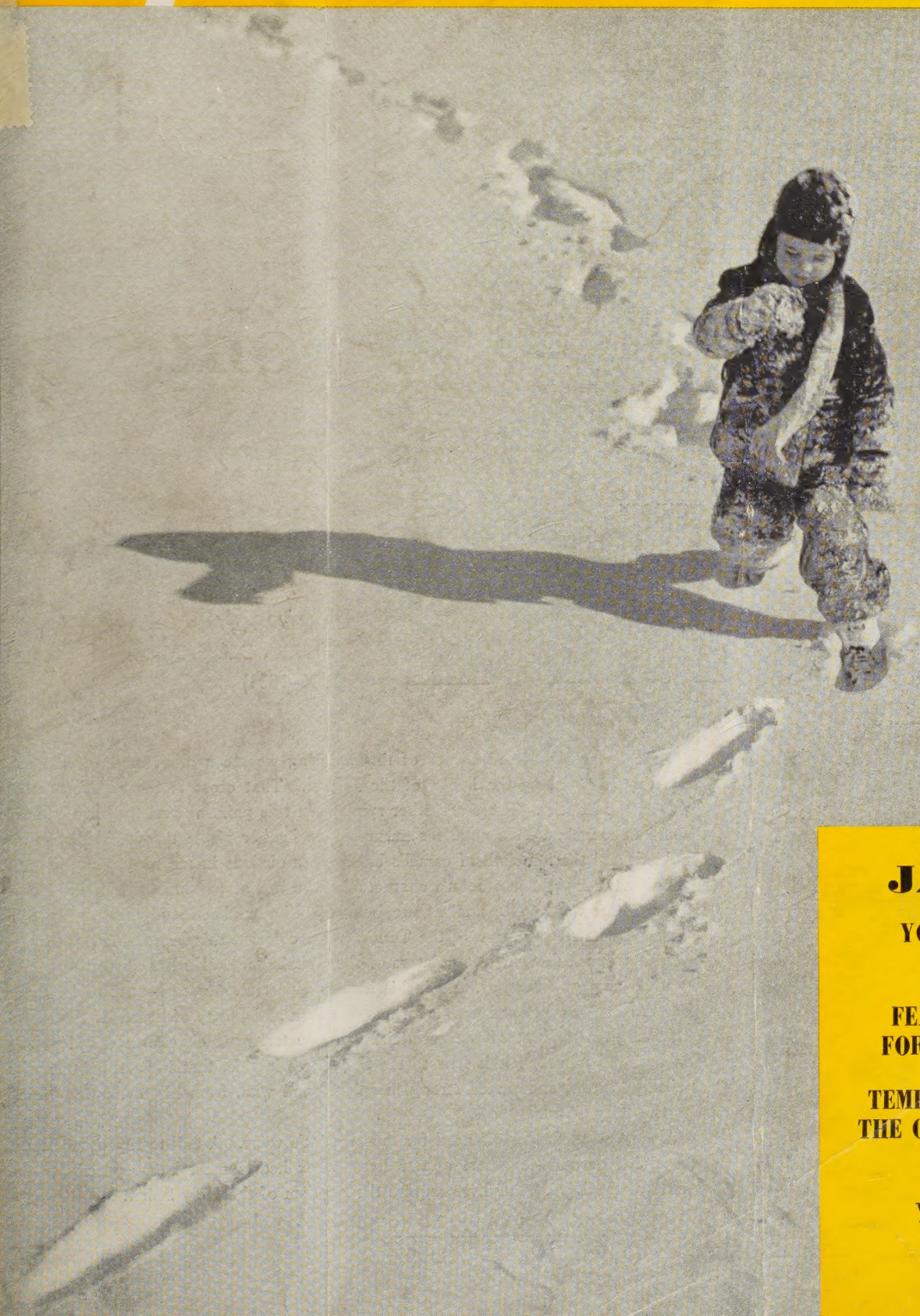
Baptist Leader



JANUARY

YOUTH AND SOUL INSURANCE

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FEAR OR SECURITY FOR OUR CHILDREN?

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TEMPTATION COMES TO THE CHRISTIAN WORKER

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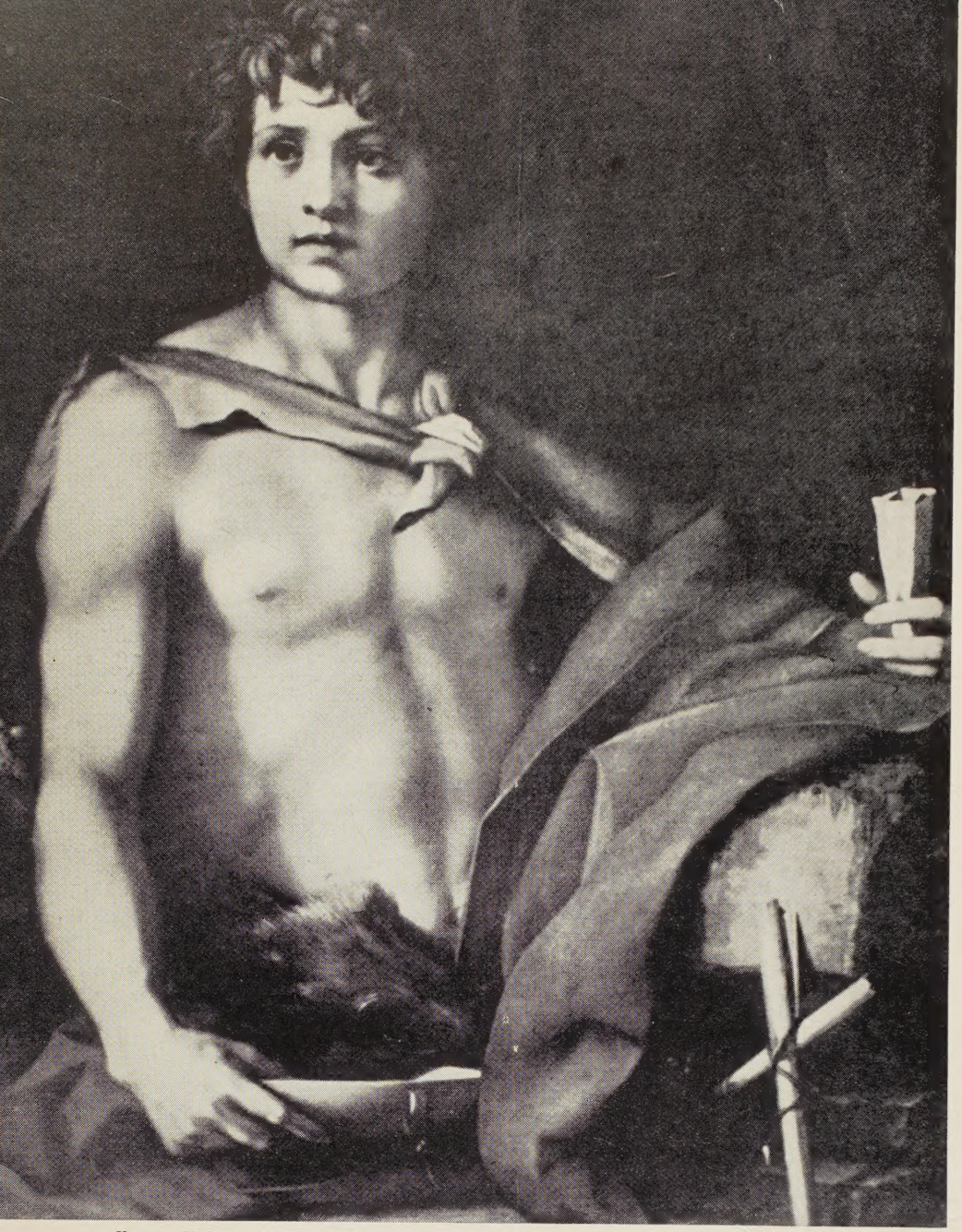
HOW WIDE IS YOUR WORLD?

1942



Keystone-Underwood Photo

John the Baptist

PAINTING BY
ANDREA DEL SARTO
(1486–1531)

IN the lower right-hand corner of this painting we see a cross made of the tall reeds that grow along the banks of the Jordan. That cross is the artist's symbol for John the Baptist. There are other symbols in this painting and they are equally definite in meaning. We note, for example, the leather girdle thrown about John's shoulders and the loincloth of camel's hair. Less obvious in meaning, perhaps, but giving a truer insight into John's character, is the roll of parchment he holds in his left hand—the word of the ancient prophets which he has been studying.

The artist is Andrea, Son of the Tailor. As a colorist, this Florentine equaled, if he did not excel, the greatest painters of the Renaissance. He has chosen to represent John as a growing boy, and in his idealized portrait we see beauty of face and strength of body combined with clearness of vision and purity of heart. If the representation gives no hint of the asceticism and austerity which characterized John's manhood and ministry, it is true to the Scriptures in this, that it portrays one who as a child "grew, and waxed strong in spirit," and who, from his birth, was "filled with the Holy Ghost."

Today, as then, there is need for the prophet's voice. A call to repentance must be sounded across the desert of our lives. Our hearts must be prepared for the coming of the Lord. Our lives require the baptism of the Holy Spirit.

BAPTIST LEADER

THE MAGAZINE FOR CHURCH AND CHURCH SCHOOL WORKERS

Vol. 3, No. 10 Published Monthly by The American Baptist Publication Society January, 1942

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This Month

■ *Where Lies America's Strength?* discusses two important salients of spiritual defense. The President of the Northern Baptist Convention points a direction; the Secretary of The American Baptist Publication Society and The Board of Education suggests ways and means of getting there.

■ *Eyes . . . . Front!* is the third and concluding article by Dr. John Scotford in the church-architecture series. The series will not end here; other writers will appear in subsequent LEADERS.

■ *A Million in Arms* suggests a great new opportunity for the church: the man-under-arms; it includes suggestions as to what *your* church can do.

Next Month

■ Next month for LEADER is Evangelism Month. (Every month is, as a matter of fact, but in February we have extra-special emphasis.) Dr. C. O. Johnson of St. Louis has the lead article on *That Overdue Revival.*

■ Frank Littell, a well-known evangelist among youth, writes on a new group effort among young people. Some said it was sure to fail; it worked.

■ Kenneth Cober, who needs no introduction to any LEADER reader, writes on church architecture and the child in the church. He knows whereof he speaks—and he speaks with a frankness that is a bit startling.

■ Church-of-the-Month is a Washington, D. C., church with one of the most successful evangelistic programs in the country.

■ . . . . And the usual helps, plans and suggestions for all departments of the church.

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"Spurred on by this tribute I have examined the *Guide* for this year with unusual interest. I can heartily recommend it as one of the very best of the various helps that are published for teachers of the International Uniform lessons. It is sound in its treatment of Scripture. Its illustrative material is excellent. It grades the lesson for the various age groups. All in all it represents an excellent investment."—HOLMES ROLSTON in *The Earnest Worker*.

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OF INTEREST TO BAPTISTS

■ Probably nobody knows how *all* the 200,000 clergymen in the United States feel about our going to war, but you can get a faint idea of how determined they are to think for themselves from the mild hurricanes roused in their ranks this month by military and civil officials who have tried to offer suggestions.

Mayor La Guardia innocently sent to the clergy a sermon outline for their use in helping him with civilian defense. He was astounded at their reaction—a reaction that became nation-wide. (Why, this writer is at a loss to know. He has received so many such suggested outlines, and promptly thrown them in the wastebasket, that he just can't consider them dangerous.)

The preachers of Boston have struck back at Col. Early E. W. Duncan of Lowry Field, Colorado, who threatens to outlaw any church whose pastor preaches against the President's foreign policy.

We haven't much doubt that the churches will be loyal enough if and when war comes; all these preachers are trying to do is to stave off war as long as possible. Or . . . . are we already in the war? . . . .

■ The United States and Japan are close, very close, to war. Experts who know say it is only a matter of time. We hope *not.*

But even should war come, it is good to know that there will be one tie between us that will not break. It is a bond of Christian fellowship joined by the visit last summer of a delegation of Japanese Christian leaders to this country, which talked in California with a delegation of American Christian leaders. Now we hear from Japan that: "The reports of the experiences and impressions of the deputation (to the Japanese people at home) have gone deep, and have heightened the desire of the hearers . . . . *to keep that bond intact.*"

It is the only bond left—anywhere in the world!

■ North Carolina Baptists are opposing what they call the Catholic management of a proposed $160,000 U. S. O. recreation building at Fayetteville. They feel that inasmuch as the majority of contributors to that fund and building were Protestants, they should be considered in the management of the project. If this is still a democracy, they'll get it.

■ The Alabama Methodist Conference is now providing a $5,000 life insurance policy for every active preacher.

'Tention, Northern Baptist Convention!

■ Baptists of Northern California will regret to learn of the resignation of Dr. George H. Holt as Associate Secretary of the State Convention.

■ Dr. Joseph Fort Newton comes back from England to tell America:

1. Religion will become irrelevant in England after the war unless it is completely reorganized.

2. In spite of the fact that the English people are exhibiting "a great return to religion, the churches are empty."

3. If the Church wishes to hold its power with the people, then denominations will have to learn to work together.

4. At the end of this war, there will be no class system.

Editorially, we doubt only the fourth statement; we believe the noted clergyman-visitor to England has struck three bull's-eyes with the first three statements. Something *must* happen.

■ Cynics say the world is getting worse and worse, that civilization is only a veneer and religion is a sham and . . . . but you've heard the rest of it. We don't believe it.

We offer two news items in rebuttal to all that. The Elmwood Methodist Church in Philadelphia will soon dedicate a new church tower—the gift of a group of Philadelphia Jews! A Rabbi will officiate at the dedication, and the tower will be known as the Frank Yaski Memorial Jewish Tower.

Item two: The first contribution to reach the headquarters of the United Jewish Appeal in Natchez, Mississippi, came in the form of a check representing the proceeds from a special benefit sponsored by the Knights of Columbus. The donation, we learn, was entirely unsolicited.

No, the world is *not* becoming worse; we are still on the march. . . . .

■ The Rev. Paul D. Wright recently took a walk that shook his church.

It seems that slips of paper had been circulated in his congregation bearing the words: "Don't forget the date. Wednesday, Nov. 5. Play Ognib and Sdrac. (Bingo and Cards, spelled backwards.) Come and bring your friends. . . . ." Come the next Sunday morning, and Dr. Wright announced from the pulpit that he was resigning, on the spot; he would not "serve a bingo-playing church."

The pastor is out; the bingo goes on. "Raising money for the Church is not gambling," said one of the defenders of bingo-in-the-parish. That's as novel as the preacher's walkout.

It may be time the church faced this bingo business a little more honestly. A nation-wide survey last month shows that 43,000,000 men and women out of 80,000,000 in the U. S. gambled last year—*and 24 per cent of them did their gambling in church lotteries!*

What ground have we on which to condemn gambling as sin when so many church people practice it?

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■ No group in the United States has fought longer and more consistently for peace than the American Council of the World Alliance for International Friendship through the Churches. That's a big name—but it is also a big organization!

In this morning's newspaper we read a plea from the Council "to religious people everywhere" to study the part the U. S. must take in the war, and expressing the earnest conviction that "No peace is possible until the totalitarian threat against our own liberties and institutions, as against those of all freedom-loving peoples, is removed."

Coming from such a group, such a statement should be carefully studied by every church member in America.

■ Movies are a powerful influence in American life, even those of us who do not go to see them admit that. There are good movies, bad movies. The function of the Legion of Decency of the Roman Catholic Church is to spot the bad ones and warn Catholic youth away from them.

Of 521 films recently reviewed, the Legion marks 37 per cent "unobjectionable for Adults" and 51 per cent "unobjectionable for general patronage." Seven films were condemned and 50 per cent were classed as "objectionable in part."

On Sunday, December 14, the Legion of Decency pledge was renewed in all Catholic churches. (Question: Why hasn't Protestantism some such organization to protect *its* youth against movie demoralization?)

■ There is more than one way for a preacher to get a congregation.

Dr. Walt Holcomb of Atlanta found a new way, during a recent series of revival services in his church. He was preaching on the life and work of Sam Jones, the famous evangelist—and he phoned every man with the name of Jones in the Atlanta directory, and invited him to come to church!

That is all right for Atlanta, where the name Jones is far and away the most popular name. But it wouldn't work for some pastors in big northern cities, whose churches are surrounded by the Cohens and the Protopopolous' and the Razimovitches and the Finnegans—no, it wouldn't work *there*.

■ Rev. J. A. Beuermann, a colporter for The American Baptist Publication Society, September 1, 1896, to May 1, 1941, when pensioned, died November 22, 1941.

■ Rev. Claude E. Morris, secretary-treasurer of The American and Foreign Bible Society, and also a member of the Board of Managers of The American Baptist Publication Society, since May, died on November 5, 1941.

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"We even have meetings during the week sometimes, and plan interesting things to do and make. Mother says she doesn't see where Teacher gets all the good ideas!"

(We investigated this case further. All the teachers in this progressive Baptist Sunday school use American Baptist teaching helps and all are given subscriptions to *Baptist Leader* — the monthly magazine for all workers in the Sunday school. A clue?)

An "On-approval" copy of the New Judson Keystone Primary Course II, Part 2, will be sent on a ten-day return privilege basis. Also sample copies of "Baptist Leader." How many?

The American Baptist Publication Society

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OF INTEREST TO BAPTISTS

■ An article written by "a traveler in Germany" tells us that: "the public is buying more Bibles and religious books than ever before. Sermons are much better than they used to be. The churches are the only place where the German of today can still hear a comparatively free, true, courageous word. I was astonished and rejoiced to see that these preachers are not overcautious. Their preaching is right up to date, and deals exclusively with the fundamental truths of Christianity."

Whatever happens in Germany, there will always be a church!

■ The Oxford Group has lost its American headquarters. Headquarters *was* Calvary House, attached to Calvary Episcopal Church in New York City. It seems that "certain policies and points of view . . . . have arisen in the development of Moral Rearmament . . . . about which we (at Calvary House) have certain misgivings."

Ah, well, little systems have their day and cease to be, but Calvary (the hill and the Church) go on.

■ Inquiries reach us about the picture of the Church and church bulletin board on page 14 of the September, '41, LEADER. Inasmuch as this was a commercial photograph purchased in "the market," the Church was not identified as Chestnut Hill Baptist Church, Germantown, Philadelphia.

The former pastor, Rev. Arthur Driver Gee, is the author of the verse on the board. He will be glad to forward the complete poem of three verses to those interested; address him at 221 West Johnson Street, Germantown, Philadelphia, Pa.

■ A gypsy has roamed back to the United States, and he has been welcomed with open arms. He is "Gypsy" Smith, British evangelist, who comes to tell us that, "If there had been more of God in the hearts of people, there would have been no war."

Gypsy Smith is eighty-one years old, but he isn't quite through yet. Says he: "I have no thought of retiring. It is not in my vocabulary. I believe God gave me this job."

■ Watch Geneva. A movement is gaining way in the Swiss capital to unite five major reformed bodies in a United Reformed Church. The thirty clergymen advocating it declare that "ecclesiastical barriers" no longer correspond to the "spiritual reality" of today.

■ Be sure that every family in your church has an opportunity to read *Life Lines*, the January book that tells so much about our missionary work.

■ Three months and more ago, we learn, representatives of the three leading Baptist bodies in the U. S. appealed to the Soviet government to grant religious freedom throughout the Soviet Union. The leaders came from the Northern, Southern, and National (Negro) Baptist Conventions, according to Dr. Rufus W. Weaver; these three groups have a combined membership of eleven millions.

The appeal still waits for an answer from Mr. Stalin. Baptists will be glad to learn of the appeal; they are anxious about the fate of the 2,000,000 Baptists in Russia—the strongest Protestant denomination in that country.

Their fate may tell us something of the future attitude of the once anti-church rulers of Czarland.

■ The 88th Arkansas State Baptist Convention urges upon Congress "Utilization of every honorable means looking toward the cessation of hostilities and toward an equitable and lasting peace."

■ January 25-February 1 is Christian Endeavor Week, and it has been comprehensively if not too wisely planned. The planners have set up a seven-day plan, which seems a bit too much program for C. E., but the subjects offered for discussion are excellent. They deal with church, Christ and conviction—and not C. E. Good! Very good!

OUR CONGRATULATIONS TO

■ **Rev. Charles O. Houston,** pastor of Calvary Baptist Church of Dayton, on his observance of the twenty-fifth anniversary of his ordination. Dr. Houston was presented with a handsome souvenir album and a sizable purse by his congregation.

■ **First Baptist Church of Ottawa, Illinois,** on the celebration of their one hundredth birthday. They entertained the State Convention as part of their festivities.

■ **Storer College,** on its completion of seventy-five years of devoted and unselfish service. A library of 18,000 volumes was dedicated last year; newly renovated halls of residence, enlarged science labs, and a general improvement in equipment have added much to its college standing.

■ **Dr. William Lyon Phelps,** who has just been awarded the gold medal of the Holland Society for eminence in Literature.

■ The congregation of **Immanuel Baptist Church, Elgin, Ill.,** on its fiftieth birthday. Present pastor is Rev. Wesley J. Drummond.

ROCKS and ROSES

Out of Our Mailbag

Dear LEADER:

I am thankful for an editor who has some sense of rhythm and who is willing to print an occasional poem. I refer to A CHRISTMAS PRAYER, by George C. Alborn. It is condensed spiritual beauty. . . . . Come again!

HENRY T. MCDONALD,
Storer College
Harpers Ferry, W. Va.

Editor, LEADER.
Dear Sir:

I greatly enjoyed the article in *Baptist Leader* of the November, 1941, issue by Dr. John R. Scotford. We have worked with several of the churches illustrated. . . . .

E. M. CONOVER, Secretary
Interdenominational Bureau of Architecture, N. Y. C.

Editor, LEADER.
Dear Sir:

I have just finished reading the November article, "Why Not Beautiful Churches?" by John R. Scotford and it has spurred me to reply. . . . . I take exception to his statement "a church is a place where we commune with our best selves;" the building is a place set aside —dedicated—in which we may worship God. . . . . Further I do not know what the situation is in the East, but out here in the West we do not go to church to see the preacher! . . . . There is one unfailing plan for filling the house with worshipers and it isn't candles, crosses, embroidered hangings, etc. . . . . Let Mr. Scotford present Christ and Him Crucified and he would need no artificial stimulus. . . . .

MRS. FRANK N. PARENT,
Nelscott, Oregon

P. S.: As one of our young ministers said in our Association: "My neck is out; if you want to throw rocks at me, go to it." But if you print this I'm sure there will be some bouquets, for I'm sure I'm not alone, and there are still Baptists who believe that honesty and integrity still count most in God's work.

(Reader Conover — *please* write Reader Parent!)

Dear Editor:

All right, let's make it a public debate; take a silver and paper offering and let the proceeds go to the $600,000 Emergency Fund.

BENJAMIN STARR,
Homer, N. Y.

(Firebrand Starr is speaking of the argument roused in LEADER over the tithing question. All opposed to his letter in November Rocks and Roses, please signify by the usual sign. . . .)

Here lies the tired old Pastor D———;
He lived his last years woefully . . .
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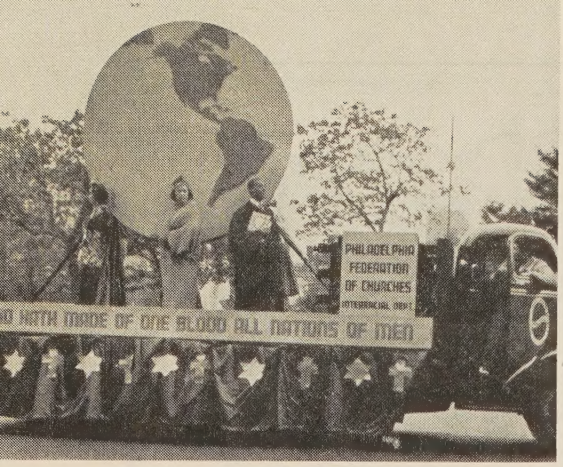
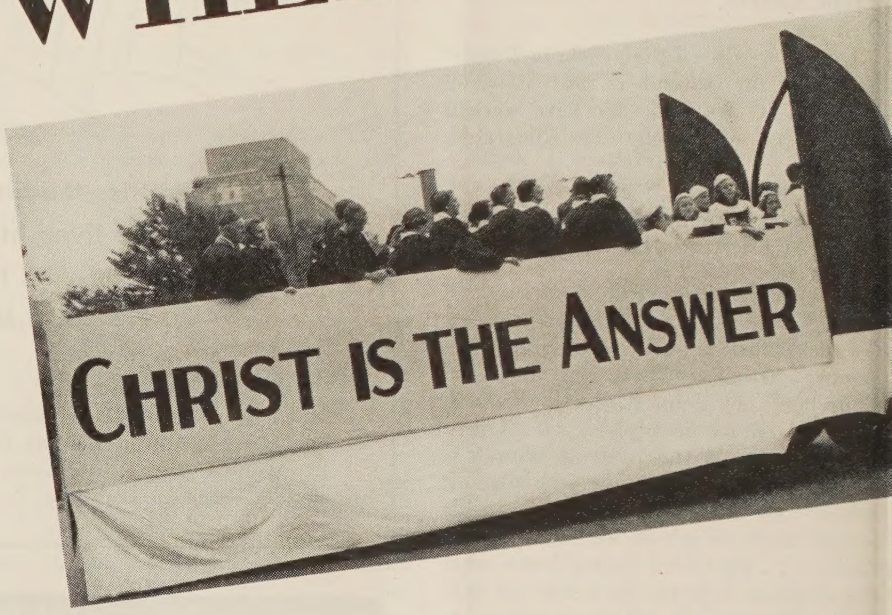


SPIRITUAL DEFENSE PARADE IN PHILADELPHIA. 80,000 PEOPLE TOOK PART

DR. WILLIAM A. ELLIOTT, PRESIDENT OF THE NORTHERN BAPTIST CONVENTION, ON THIS PAGE CALLS FOR THE RE-DEDICATION OF OUR MORAL AND SPIRITUAL DEFENSES

WHERE LIES



THE first line of any nation's defense is moral and spiritual. Great and grievous will be our error if we forget that, and turn from the basic and fundamental things in our national life to the secular and temporary.

I am convinced beyond all argument that Christianity is now meeting its supreme test. Never were more menacing forces loosed against it. Protestant Christianity, especially, is facing the most determined foe in its history. The Protestant churches must sound no retreat in such a perilous hour. Only an aggressive policy and an all-inclusive program will meet the situation. If the church deserts the field, then there is no hope whatever to meet the forces rampant in our world, and there is no hope whatever of having a Christian order in this world after this war has run its course.

I would have Protestantism, and our Baptist churches, especially, come into an awareness of the conditions they face. If any church thinks nothing has happened to men and to religion in the last decade, then such a church is in for a sad disillusionment. The old order changeth, more rapidly than we think. This mighty upheaval is not only in the governments of the world, but in the fields of morals, religion, education, industry, and in the underlying philosophies by which we have been living. A silent revolution is going on, and ministers and churches had better keep a sharp eye upon it, for it has eruptive consequences for religion. Not to be aware of this unfits any church and its leadership for any great service for the times.

The message and the ministry of our churches must be not only timely but timeless. They must minister to contemporary needs, yes, but no message is adequate for the needs of this distraught generation that does not have at its heart the old eternal truths. Too much of our preaching has been effervescent; it has found its inspiration in the newspapers, in current events, in the tragedies of war. It has been popular preaching; it has lost power. Clever preaching will never save a crashing world. It is like the preaching and the sermon of which a hearer recently remarked, "The well was deep, but the preacher had nothing to draw with."

My plea to all, as pastors and preachers and teachers, is that we "lengthen the rope with which we draw from the well of the waters of life." The time has passed when men and women can be won to Christ with "a loud voice and bad grammar."

There are stored in our gospel the most revolutionizing ideas and principles to be found anywhere in the philosophies of the world; they need only to be released to work the transformations they worked in the first century. It must be done by preachers, teachers, and church school workers, if it is to come at all. The overdue revival waits on them.

There must come a new spirit into the lives of these leaders, a new devotion and committal of life on the part of our laymen and laywomen, if the long-sought revival is to come with quickening power into this desert world. We have, all of us, too long yielded to the ease and luxury of our day, to complacency, comfort, and convenience. May the good Lord save us from any further blight of moral softness and spiritual indolence.

I am even more strongly convinced that the church must rise and reclothe itself with the spirit of sacrifice. That is the forgotten word in modern Christianity: "Sacrifice!" Jesus summoned men to sacrificial *living;* we have substituted for that sacrificial *giving.* We refrain from smoking, from eating candy, from going to the movies, and think we have made a sacrifice! How far removed that is from the spirit of Jesus!

Our churches pray to be "filled with the Holy Spirit," but we need to know that the Spirit never enters and fills a vessel already full. Too many secular things fill us and our sanctuaries; the Spirit awaits the emptying of all that. Must God in wrath go through our churches with twisted cords in hand, and drive out the things that defile and abuse the holy place?

The Holy Spirit is present and available for every one who claims discipleship with Christ. He is here! He would enlighten in the things of the Spirit; he would enlarge our vision. *We must get back to partnership with God and that Spirit, if we are to hope for conquest.*

We have substituted the sword and armor of Goliath for the sword of the Spirit. We have turned to secular equipment, thinking thus to cope with any enemy. We have tried to wage spiritual

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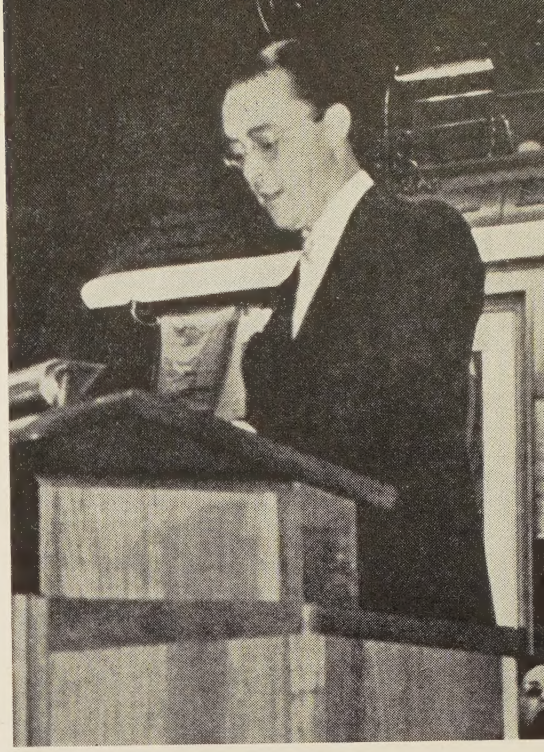
AMERICA'S STRENGTH?



PRINCE BERNHARD READS A MESSAGE TO THE WORLD CONFERENCE OF CHRISTIAN YOUTH, AMSTERDAM, 1939

DR. LUTHER WESLEY SMITH, SECRETARY OF THE AMERICAN BAPTIST PUBLICATION SOCIETY AND THE BOARD OF EDUCATION, OFFERS A PROGRAM ON THIS PAGE INCLUDING "THE THREE S's"

As never before in the history of the nation, our people are becoming defense conscious. It has been heralded to the world that the United States is to become the arsenal of democracy, and to that end we are employing the vast material resources of this nation. Guns, tanks, planes, and ships are being produced as fast as men and machines can make them.

That kind of defense is material, physical, military, and will, of course, make this nation strong only to the extent that physical force is able to withstand or combat physical force. To meet the demands of this destructive hour, we need something more—something more than material, more than physical, more than military. In a word, to give this nation an inner strength, without which we cannot be secure, we need a program of spiritual defense.

It must be a program of daily Christian living so simple that anyone can understand its elements, yet so exacting as to make it clear that whoever lives such a life is being empowered and led by the Spirit of God. Such a program, first thought through and then lived through by increasing millions of Christian Americans, would be a means of really releasing our real spiritual resources and power by which the incoming tide of the Spirit of God could meet and overwhelm the incoming tides of paganism and secularism which now threaten to engulf us.

What would be the elements of such a program of spiritual defense?

I would say, first, that it should include the three S's: Solitude, Study, and Service. In solitude, we listen to hear God's voice. It is the beginning point for any individual—that period of quiet every day when the heart leaps and we pray, "Speak, Lord, for thy servant heareth." Solitude, and then study. There must be time each day when mind and heart are brought to the Word of God. What does God through his Word have to say to us? And there are other works, too, in which men have set down what God has spoken to them. Unless spiritually we stand upon the shoulders of others when we can, we shall not stand as high or understand as much as we might of what God would have us know.

And service. If even the Boy Scout movement asks of each of its members "a good turn daily," how much more should the Christian make sure that each day has in it the record of some unselfish service rendered to another in the spirit of Christ?

The second element I would put into such a program would be a personal program of effective Christian *witnessing*. It seems to me that this ought to include the resolution on the part of the individual to give at least one effective witness for Christ each week. Perhaps that seems a little too much to expect—but how many of you reading this have given one such witness in the last week? No community, no state, no nation is going to be won to penitence before God and to dedication to Christ by the public witnessing of professional religious leaders alone. In this enterprise every Christian has a vital responsibility.

I do not mean a quick and easy asking of a question of some passing stranger: "Brother, are you a Christion?" There may be a time and place for that now and then as the Spirit of God leads, but what I am talking about is a *personal* witnessing. How does a good insurance agent sell you a policy? He sits down with you in your office or your home and unfolds the papers and

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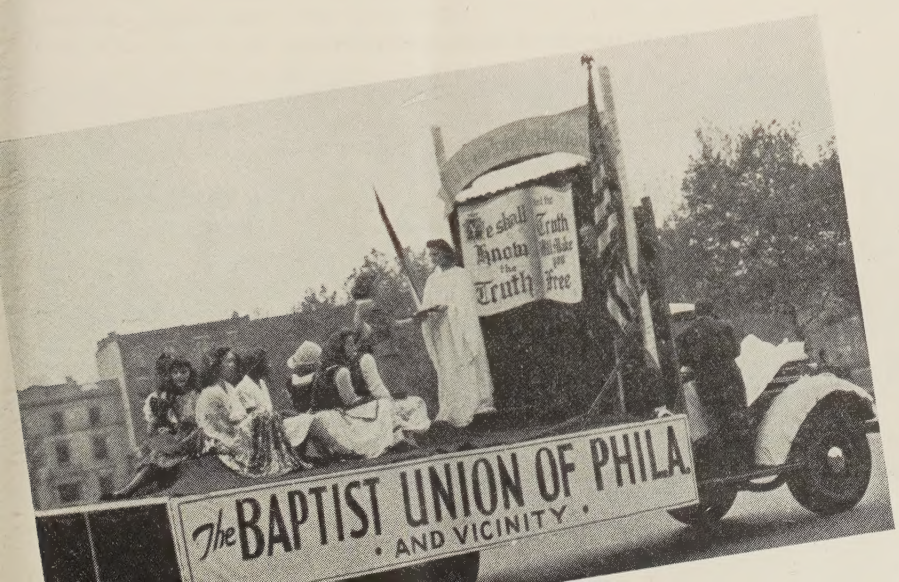

FIRST BAPTIST CHURCH
OF WEST HARTFORD, CONNECTICUT,
A CHURCH
ENTIRELY SURROUNDED BY INSURANCE COMPANIES,
DOES A LITTLE INSURING
OF ITS OWN

YOUTH *an*

IN the year 1624 the Dutch built a fort in the wilds of Connecticut and called it The House of Hope. It's too bad that name didn't stick. House of Hope would be a good name for the city which grew up around the bastions of the Dutchmen, and which we now call, coldly, Hartford. It should have been Hopetown, or Securityville, for besides being the capital of Connecticut, Hartford is the insurance capital of the U. S. A.

Approach it by any road and the first thing you see is the cloudscraping tower of the Travelers Insurance Company. Drive through its streets and you see a breathless array of buildings that look like Greek temples borrowed from Athens and big government buildings moved up from Washington. Travelers. Ætna. Caledonia. John Hancock. North American Standard. Securityville! In the very air of Hartford you breathe futurities, annuities, premiums, and protection and defense against the casualties of tomorrow.

Cross the line into West Hartford and turn right and then left and you come on a gleaming white building so lovely that you gasp, "Who put that there?" This is First Baptist Church. It has steps and huge pillars that cry "Come in!" I believe no thinking man could pass it without wanting to go in. Above it is a typically New England spire that makes you look heavenward. (That's what a church will do, isn't it?)

We circled the church in the pastor's car, the other day, and swung into a big parking lot in the rear. It looked like a lot of parking lot; we remarked that he must have room here for a thousand cars. Dr. Gilbert chuckled: "It's too big for the congregation we've got now, but not for the one we're going to have, some day. (Futurities . . . . tomorrow. . . . .) We thought, when we built this church four years ago, that the church ought to be as considerate as the movie and the department store in providing parking space for its 'customers.' People just don't come to church if they have to park on a city street six blocks from the church. Every church ought to have parking space. Don't most people drive to church, these days?" They do. We'd never thought of that.

We entered the sanctuary and stood still and silent; you can't enter *that* sanctuary any other way. You couldn't whisper to Mrs. Jones in that room, or wave your hand to Mrs. Smith. You can't help yourself: you *have* to worship here. They planned it that way. It has a strength and beauty of line and form as good to look at as a violin bow. Straight, colonial, comfortable pews; a soft gray on the walls; a great Bible on a table or worship-center at the front, that draws the eye like a magnet drawing steel—a Bible that lies *open* twenty-four hours a day; a pulpit set to one side; a choir in a divided chancel; soft, reflected lights that come from nowhere—you look in vain for light bulbs, for those blinding incandescent lamps that burn your eyes out and make you sleepy. There isn't a visible light in the place, yet it is *filled with light.*

No man, no woman, no child could sit here for five minutes and not feel that God is here. A sense of security, of safety, of immunity against anything the world can do to you creeps over you; it is a guarantee that even Travelers and Ætna and John Hancock cannot give.

This sanctuary isn't a large room; it seats three hundred, comfortably. Large enough for the present; they have a membership of 419 and a church school with an average attendance of 118. (Fifteen years ago this church had had a membership of 138, a congregation of 60, and a church school of 40, all forty in one department!) They plan to triple their church and school attendance within the next few years, and they built their plant to take care of that; additions can be built on to sanctuary or educational plant without destroying the architectural beauty of the whole. They were thinking more of 1961 than they were of 1941, when they laid their foundations. That's "good policy," as

CLASS OF SENIOR HIGH SCHOOL PUPILS

ADVISORY COMMITTEE OR BOARD OF DEACONS

THE BOARD OF EDUCATION

OUL INSURANCE

By FRANK S. MEAD

they say in Hartford. The plant cost them less than $68,000. It looked like a lot of money when they started, but today they have that debt down to $28,100, and *ninety per cent of the pledges have been paid* to date. Which gives you some indication of the spirit of the church.

As a matter of fact, it is the spirit of First Baptist that gets hold of you. The plant isn't so unique, in itself; there are hundreds of other plants quite like it —the usual lay-out of the better type of new churches, with space for adults, seniors, juniors, et al. But this church has the only prayer meeting in West Hartford. This church pioneers in religious education to an extent that will shock the timid souls and amaze the easy-going who still think of religious education as an hour (more or less) every Sunday morning. I asked Miss Spencer (she is full-time Director of Education—in a church with less than five hundred members!) what time the church school met.

"At 9.45. It runs from 9.45 to 12.00"

"To—twelve? More than two hours?"

"That's right."

"But—don't they get *tired?*"

"No, we don't let them get tired. We have a variety in the program that keeps them busy. We don't have the usual 'opening exercises.' No exhibitions. Each class goes to its own classroom at 9.45, and follows a program planned especially for that department. There are two study periods, a worship period, a music period, a recreation period. Yes, they *play*. They are occupied, every minute of the time."

"But the parents—suppose the parents want to come to church?"

"They *come* to church. And a lot of them come to the school. You see, *this program is arranged to get the entire family into the church from 9.45 to 12.00.* There are not only classes for the children; there are classes for the parents. We haven't any problem of 'getting the children home from Sunday school.' around here. The whole family comes, and the whole family often drifts in to the morning service—which is exactly what we want."

We wondered about the confusion, the noise, in a scheme like this.

"There isn't any confusion," replied Pastor Gilbert. "The children from the church school are as reverent as any adult; by the time they are intermediates, they are old-timers in the sanctuary. Four times a year we have them all in church with the adult congregation; on Children's Day, they lead the service, by themselves. Little Willie doesn't 'speak a piece' and little Mary doesn't 'sing a song.' They conduct a service; they lead a congregation in the worship of God. They love it."

The leaders of a plan like this must be well trained. Did they have a leadership-training school?

"Not in the church," said Miss Spencer. "We have a community training-school in town, run by the local Federation of Churches; it is a better school than any one church could possibly put on alone; we co-operate. We ask our teachers to take their course, through the winter. We also insist upon two other requirements: The first and most important is that every teacher shall have had a vital spiritual experience. That's first. Then we insist that each new teacher spend some time as an 'apprentice,' under an older teacher. There is a lot to be learned from a skilled hand, you know.

"We have regular workers' conferences, following the Church School Advance program. We send nine to fifteen children and pseudo-leaders to the General Assembly at Storrs, every year. We try to get college-trained teachers whenever we can. . . . ."

That isn't hard, in West Hartford. One-sixth of this church membership is college-trained. Sixteen are in college now. Adrian, Pembroke, and Wesleyan are represented on the church Board of Education. (That board, by the way, is elected by the church to supervise the whole educational program.) Their biggest loss is felt in families moving away from town, and in youth leaving for college.

"And what proportion do you lose at the graduating age of 14, 16, 17? You know—the age when youth gets smart and just drifts away?"

JUNIOR DEPARTMENT AT WORSHIP

They looked at each other and smiled happily. Dr. Gilbert answered the question:

"We don't have any such problem as that. We don't lose *any* of them at 14, 16, 17. They don't want to go, for by that time we've eased them gradually over into the regular adult work of the church. They just go on and on. Some of them, we make junior deacons and deaconesses, who help to serve communion and who attend the regular business meetings of the regular deacons."

"Children—*vote?*"

"They are not children. They are usually the most promising young people we have, and seniors in high school. They are as intelligent about church matters as we are—sometimes, more intelligent, in the forward-looking changes they suggest. I heard one young girl who had just begun to serve on the Board say last year that she enjoyed the deacon's meetings more than any other meeting in the whole organization."

"But—they're so young, to take such an important part. . . . ."

"That's the time to get them and hold them, isn't it? If we don't get them young, we lose two ways: the church loses them and they lose the church. Do you know any better way to hang on to youth than to give it something really important to do in a church that is supposed to exist largely for youth's benefit?"

Come to think of it, I don't. Since I've had time to sit down and think about West Hartford, I think they have something in this "ease-them-over-into-the-church" idea. They *must* have something, to have grown from a small beginning to their present place of strength and influence and to attract whole families for the entire Sunday morning. What they are really doing up there is not only to underwrite the future of their church, but they are writing policies of future spiritual health in their youth which, years from now, will pay undreamed-of dividends. Two boys from this church are now studying for the ministry—thanks to the West Hartford program plus the Storrs Assembly managed by State Superintendent Campbell; four girls are in religious educational positions and another girl is an ordained minister in Bridgewater, Vt. That alone is good—very good—for a church the size of this one, or for a church of any size for that matter.

It can be done. The church need not lose its youth, nor need it turn that youth loose in life with an inconsequent and ineffective spiritual defense against the forces that are certain to sweep up against them. I had a feeling as I looked back at the pointing spire of First Baptist Church in West Hartford that at least the youth who sat with God beneath that spire were well equipped to meet the world. This church will live; this youth has an anchor, a rock to hold to. They've been—insured, if you know what I mean.

We turned a sudden corner and lost even the spire, and the words of Edwin Ford Piper flashed through my mind. He, too, stood looking at a New England spire, at a gleaming white colonial house of God, and he saw the people and the youth going in and out and he said within himself:

"A little thing, this Church? Remove its roots
And Ossa upon Pelion would not fill the pit."

Suddenly the idea gripped me as never before. Nothing seemed so important, so worthy of Christ's followers as the bringing of the churches of Christ into closer relationship with youth—boys and girls whose direction has been confused through no fault of their own; whose future has been overcast by shadows not of youth's making.

Where Lies America's Strength?

By William A. Elliott

(Continued from page 6)

battles with the weapons of the world.

Praying for an enduement of the Spirit, we have lost sight of the WHY of enduement. Anyone who reads of Pentecost and the outpouring of the Spirit and does not sense what the preparation was all about, will find little meaning in the words of Jesus when he commanded his disciples to *tarry* until endued with power.

If there were no great ends to serve, no great programs to launch, no great enterprises for which to gird, no far horizons to encompass, no great adventure ahead, no world gospel to proclaim—then tarrying, even at the command of Jesus, is but killing time.

If the church was to be but a social rendezvous, if it was to be but a travel club, or a group met for mental improvement, or a junta for research—then the disciples need not have tarried. But they tarried that they might be girded for a great enterprise—it was nothing less than the carrying of the story of redemption to every land and every creature. Dare we imagine that we are to do less?

Unless Christians everywhere, in their comfortable churches, sense the fact that they are girded, not for exhibition purposes, but for high service—for the task of wooing and winning men to the Lord Jesus Christ and his Kingdom—then we might just as well give ourselves to counting beads, without the prayer.

The conditions for such an incoming Spirit are clearly indicated in the Scriptures. The early Christians "met in one place with one accord." Not until our churches have a common desire for power will power be given. When

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VIEW OF THE CHANCEL

THE MEN IN THE CAMPS OFFER THE CHURCH THE CHALLENGE OF THE CENTURY

A Million In Arms

Official Photographs GHQ Air Force, U.S. Army

NEW CHAPEL AT MITCHEL FIELD, HEMPSTEAD, N. Y.
THIS IS ONE OF 555 CANTONMENT CHAPELS

A YEAR or so ago, the young men of America were doing about as they pleased. Today something like a million of them have been taken from their homes and sent to camp. That constitutes a major movement of the age—and a major challenge to the church.

The Government is worried about this million-in-arms—worried to the extent that it is spending twelve million dollars building camp chapels, fifteen million more on 350 clubhouses outside the camps, writing a brand new Army and Navy Hymnal and supplying one chaplain for every 1,200 men. Why? Why—because the Government understands that the building of spiritual defenses in the lives of this million young men is quite as important as the building of lines of armed defense along our coasts. Says Rev. S. Arthur Devan, Director of the General Commission on Army and Navy Chaplains: "During the World War period, young men thought of the war as an episode which would be over in the course of time and then they would go back to a life like their former life. Now they realize, however vaguely and dimly, that the whole world is changing. Its foundations seem to be breaking up. *They don't know what it will be like when they go back home.* That makes a great difference in spiritual attitudes. For men in this state of disillusionment and uncertainty almost the only voice that can give them reassurance is the voice of religion. . . . . That brings a new strength and hopefulness into life and a new sense of purpose to the men, so that they understand what it's all about."

Facing this tremendous need for a spiritual defense, and realizing, too, that a much larger proportion of soldiers and sailors are attending services in the camp than we civilians are attending in the churches at home—*does the Church of God dare do less spiritually for its youth than the government is doing?*

Just what can the church do?

As a *denomination,* the church can:

1. Name a denominationl commission and set up a fund to assist in religious work for service men.

2. Assist chaplains to enter the service; see that the churches with pulpits left empty by preachers serving as chaplains are cared for.

As the Home Church, the church can:

1. Make it possible for the pastor to enter the chaplaincy if he feels so inclined.

2. Talk with the young man leaving for camp; see that he has a Bible; give him a letter of introduction and commendation to the pastor of his church nearest his camp and to the chaplain in camp; secure from his family information as to his regiment, location, etc.; see that he is *written to* and *prayer for,* in private as well as public prayer, and give him the assurance of this.

3. The church or some group in it can arrange a going-away party, mailing

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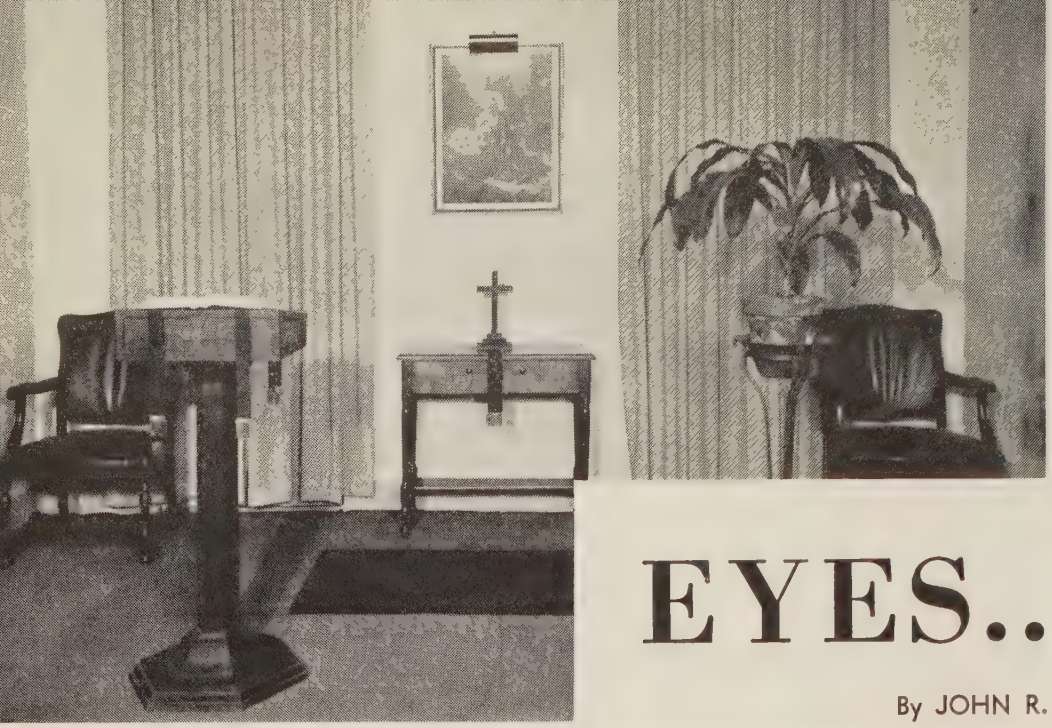
CHAPLAIN JOHN B. DUNCAN AND SOLDIERS IN THE CANTONMENT CHAPEL CONFERENCE ROOM



THE WORSHIP CENTER: A WELL-PLANNED TRAP IN MODERN CHURCH ARCHITECTURE TO CAPTURE THOSE WANDERING EYES

EYES...*Front!*

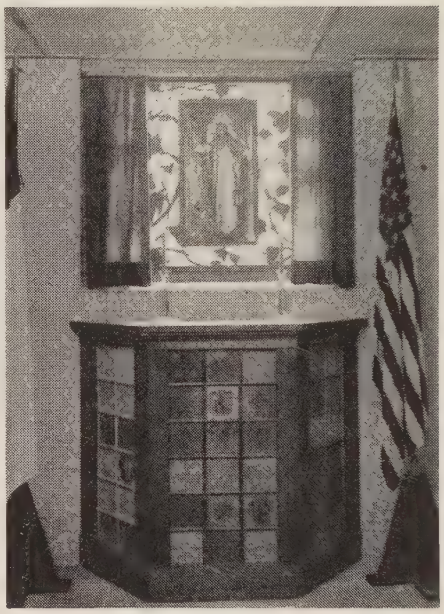
By JOHN R. SCOTFORD

WORSHIP CENTER IN THE PRAYER ROOM AT 212 FIFTH AVENUE: THE HOME MISSIONS HEADQUARTERS STAFF CREATED IT OUT OF AN OLD, DINGY, DARK ATTIC LOFT

PEOPLE who sit in pews see as well as hear, and unless they just give up and go gently off to sleep, their eyes are prone to wander all over the place while the preacher works. Our friends in the Roman Catholic Church seem to have been aware of that from the start; they have availed themselves of the art of the ages as a medium for presenting its truths to simple folk in simple, visible form. When he is not praying, the eye of every good Catholic roams through a colorful fairyland in which both the story of the Christ and the lives of the saints are portrayed in sculpture and painting.

But our Protestant forebears—God bless them!—in their revolt against everything and anything "Popish," leaned far, far over in their effort to break clean. The paintings and the color disappeared. Bare walls were assumed to be conducive to righteousness (but they still kept the town jail swept out and ready, even in Puritan New England). Yet the stupidity of their church architects did not dim the eyes of even the Puritans; they kept on looking even though there was little to look at. Today we are watching the pendulum swing back: today visible beauty is appreciated in the church as never before, and most new church-building Protestants are casting about for eye-elements in their sanctuaries that will help the layman worship with his eyes as well as with his ears.

And no wonder. Think of what greets the wandering eye in the average church. The easiest place to look is at the pulpit, and at the man behind it. If he is young and handsome or old and dignified, his face may have a measure of inspirational



A WORSHIP CENTER CONSTRUCTED BY THE JUNIOR DEPARTMENT OF THE FAIRMOUNT COMMUNITY CHURCH OF WICHITA, KAN., DURING A SUMMER SESSION

value. There is a church in Vermont which prides itself on always having been able to secure good-looking pastors—but in doing that, I'm afraid, it has cheated its sister-churches out of their share of eye-delighting ministers. But that needn't worry most churches, for the plain truth is that most ministerial faces are like most other faces; few masculine faces are really worth looking at when in repose. Usually charity would suggest that we turn our eyes in some other direction. If we look *upward* from the pulpit, we survey the organ-pipes, whose inspirational deficiencies we have already noted. Turning sidewise, we encounter the choir, stained-glass windows and the congregation—of which the latter is by all odds the most interesting sight. To facilitate the process of mutual appraisal many churches have gone in for circular pews. Their only advantage is that they tend to keep the eyes of the congregation away from the minister.

But seriously, the Protestant church is at last making a belated discovery of the possibilities of the eye-gate as an entrance to the human mind and heart. Realizing that the congregation must look at *something*, there is a wide-spread movement throughout the country to place objects of beauty and of religious significance at the point in the church auditorium where the eyes of the people naturally rest. These are known as worship centers. Their cost ranges from

AN OLD COMMUNION TABLE MAKES A YOUNG PEOPLE'S WORSHIP CENTER. SUCH A SIMPLE ARRANGEMENT HAS BEEN KNOWN TO CHANGE THE WHOLE ATMOSPHERE OF A ROOM

HERE THE OLD CONVENTIONAL CENTER-PULPIT IS RETAINED, AND BEAUTIFIED BY AN ELABORATE WORSHIP CENTER IN FRONT OF IT, BUILT AT VERY REASONABLE COST

nothing to several thousand dollars. Their form is exceedingly varied. The one point they have in common is that they are placed at the focal-point of interest in the church. They are never to one side, but always in the center.

First Steps

The first step toward a worship center is usually the recognition of the possibilities of the communion tables as a symbol of Christian fellowship. Increasingly, Protestant churches are accepting the Lord's Supper as the most satisfactory visible expression of our faith. This implies a certain respect for the table from which it is served. The conviction is growing that the communion table should be rescued from the shadow of the pulpit and that it should be something more than a casual resting place for the collection plates, the birthday bank, and the stray Bibles and quarterlies. When the pulpit is moved to one side, the communion table is promoted to a place on the platform and used as the base for a worship center.

Parenthetically and in all candor let me note that in two churches I visited recently the original communion table had been so metamorphosed into an altar that another table had to be introduced when the Lord's Supper was served. Apparently the thought here is that the altar, which symbolizes devotion, should not be disturbed at communion-time. But I think you will find that the overwhelming majority of churches which have placed worship centers upon their communion tables still use those tables for their original purpose.

Worship centers vary all the way from plain little oak tables to elaborate marble affairs costing in the thousands of dollars. Most of them combine two or three fundamental elements. The open Bible, for instance: this most truly Protestant of all symbols is found on most evangelical worship centers that I have been privileged to examine. This is a particularly appropriate place for old pulpit Bibles with treasured associations, but which are too fragile or too bulky for regular use.

Lights

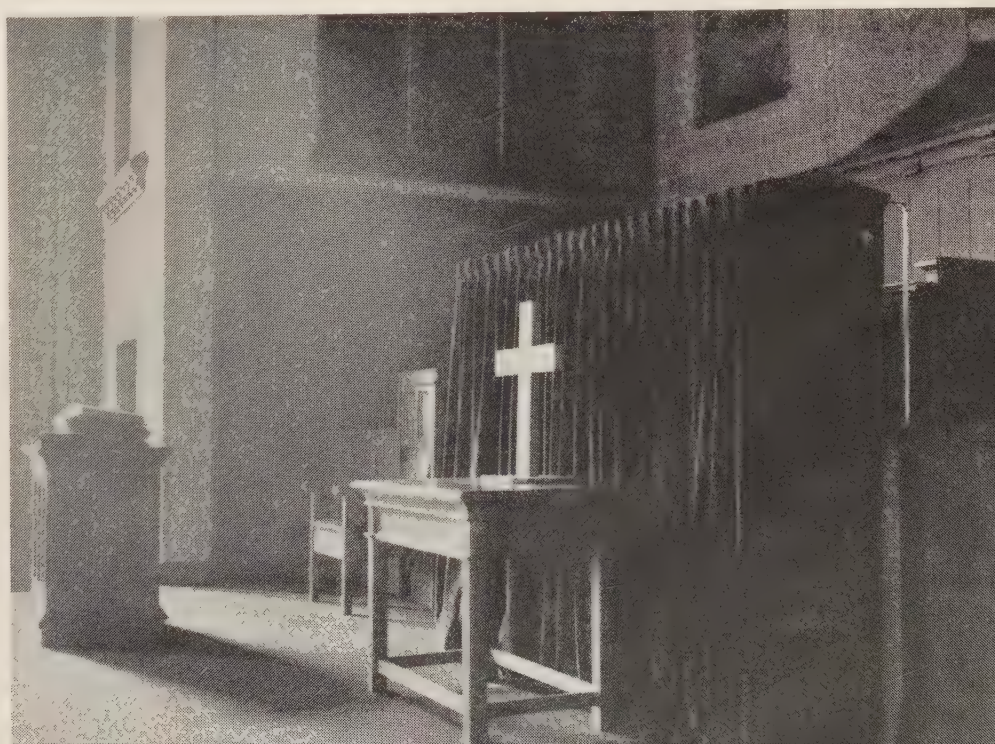
It has taken the electric light to reveal to Protestants the intrinsic beauty and rich, religious symbolism of candles. In a day when both the young people and their elders delight in candlelight services, it is no wonder that Christian devotion should find living expression through candles shedding their light upon either Bible or the cross. Candles are utterly simple and surpassingly beautiful; when lit they symbolize the consecrated life. There is nothing more beautiful and worship-inspiring than a candlelight communion service. Such a worship period will do much to establish a feeling of brotherhood as with those who partook of that first communion.

I know—the anti-Catholicism of some of us Protestants makes it difficult for us to accept candles, but the plain truth is that we all *enjoy* them. A word of warning may well be given as to the manner of their lighting for a church service. It is highly inappropriate for the janitor or some usher to strike a match and hold it to a candle with a casual air. A more impressive way to indicate that your service is to begin is to have a pair of either boys or girls march down the aisle with burning candles to light those upon the altar. That simple act will quiet any congregation.

Next to the candle, the most common element in worship centers is the cross. Some people still need to be reminded that this symbol of Christian faith antedates the rise to power of the Pope of Rome, and is the common heritage of all branches of Christendom. The crosses used in Protestant worship are made of everything from wood to gold, with brass predominating, and with the heights ranging from six inches to several feet. The larger crosses do not usually rest upon the table, but are fastened to the wall behind or above it. The size of the cross should be in proportion to the size of the room. In a church in McPherson, Kan., the cross appears in the design of the artificial wallboard behind the worship center. You may not believe it, but Protestants today are using the cross more effectively in public worship than the Catholics!

Flowers frequently find a place in worship centers. Some people object to this practice, although I have never quite been able to understand why. To me it seems that flowers in church should not be mere "look pretties" scattered around on stray, rickety stands of odd tables; they should be used and placed to enhance the beauty of the worship. The succession of events from Good Friday through Easter surely gives us a precedent for associating flowers with the cross of Jesus Christ. That flowers should never be used for mere display or distraction goes without saying.

I know of one little church, in a dreary mining town in Colorado, using its old pewter communion set as a part of its worship center. Goblets and trays are beautiful in form and rich in religious associations. For most churches, the old communion set is a tangible link with the long past, enlarging the fellowship of today to include the noble souls who worshiped in the church fifty years and more ago. In New England, for instance, it is common to exhibit the old communion set in glass showcases so as to



A SCREEN CONCEALS THE CONTORTIONS OF THE ORGANIST AND ALSO SERVES AS BACKGROUND FOR A WORSHIP CENTER. INEXPENSIVE, ORIGINAL, AND WORSHIP-INSPIRING

impress historically minded visitors; the trouble is that they are too often mistaken for basketball trophies. Would it not be better to display them, at least occasionally, on the worship center?

Just how far pictures can or should be used with the worship center is a debatable question. Worship is a flight of the imagination. It thrives on symbols because symbols suggest more than they state. Most pictures are too complete. They force the mind into a stereotype. And for that very reason, we often find it wearisome to look too often or too long at the same picture. Only consummate, supreme art can be lived with without ultimate annoyance. Almost always it is a misfortune for a church to have a mural painted on its walls. It soon becomes an irritation to the eye, but be careful how you remove it: almost never can you get rid of it without offering offense to some generous but slightly misguided soul. It is unwise to introduce pictures into worship centers unless they can easily and frequently be removed or changed. Even low-relief carvings or rather impressionistic portrayals are better than the more detailed and rigid pictures.

Much of the effectiveness of a worship center depends upon its background. Here is the opportunity to brighten up a dull church with a touch of color! Hangings of blue, green or even red velvet are common. Sometimes a neutral tone must be used to avoid conflict with the windows or other furnishings of permanent hue; the more affluent churches often use wood paneling. Provided the expense is not too great, a plain wall may be suitable. The composition wood wallboard which is coming into more and more popular use is helpful from the point of view both of acoustics and of beauty.

But after all, it is *flexibility* you want; that is perhaps the primary virtue of the worship center. Everything about the center should be *movable.* That which we have today we need not have tomorrow—perhaps, in truth, we *should* not have tomorrow. Most church interiors could profit from more variety in their furnishings. Why should the congregation be forced to look at the same thing or things, Sunday after Sunday? Why not follow the seasons, and alter the arrangements with the different aspects of the Christian year? We already do this to some extent for Christmas and Easter, and with quite happy results. With a little more ingenuity it is possible to give each communion service a different setting. So long as one keeps within the normal range of Christian symbolism there can be no real objection to such changes, and they will undoubtedly add to the interest of church life. We like to put on new clothes and to shift the furniture about in our homes; why not in the church?

You are still a Doubting Thomas, about all this? Please—do me, and yourself, a favor. Steal into your church alone someday. Sit down in a number of different places. What is it that catches your eye and holds it? What effect upon your inner self does it have? What does it do to your innate desire to worship? Then let your imagination picture other ways in which the center of worship might be arranged. By that time you will probably start moving the furniture around without knowing it, just to find out what different effects you can secure.

Try that! Try anything, in your church interior arrangements or your worship center, that will make those who come really lift up their eyes unto God's holy hill. That's what they came for; you truly perform a work of grace when you help them do it.

A MISSIONARY-MINDED PASTOR PLACES A GLOBE ON HIS COMMUNION-TABLE. NOT EXACTLY A WORSHIP CENTER, BUT A GOOD START TOWARD IT

A MILLION IN ARMS

(Concluded from page 11)

him the church calendar, church news, and other worth-while reading matter.

As a church near a camp, a church can:

1. Work out with other churches a community plan of service for the men off post; this is where they get into trouble!

2. Plan social activities at the church plant and extend invitations to the worship services.

3. Arrange and provide opportunities for contacts between men in the camps and families in the church, where the home life they love can be recalled and enjoyed.

4. Use one or more paid or volunteer "assistant pastors" to help. This much we *can* do, now. This much we must do, if we are to lay deep the defenses of the soul in the men who defend the nation, and keep them where they want to be: within the fold of the church of God.

Where Lies America's Strength?

By William A. Elliott

(Concluded from page 10)

churches and groups within the churches will lay aside their petty bickerings, differences, and jealousies and unitedly seek the Spirit's guidance and empowerment, new life and new service will be their portion.

If I have one desire greater than another, as leader of our people of the Convention this year, it is to see them united in a common purpose and going along together in the accomplishment of our common task. When the necessity of unity is laid upon every citizen in these terrifying days, surely we Baptists will have the gumption and the grace to go along in building up and maintaining our spiritual defenses.

Much of the blending of hearts on Pentecost was the result of those ten days of waiting in the upper room. In that long season of *prayer,* their hearts were symphonized, their wills blended, their purposes unified. And nothing that man has invented as an aid to achievement can compare with this instrument of prayer. It can, and must clothe us with an infinite power and potency. This is our weapon of power. Use it, O church of God!

Where Lies America's Strength?

By Luther Wesley Smith

(Concluded from page 7)

charts by which he shows you that he has done some very careful thinking about your personal needs. He proves that he has a plan you really need for your own good and that of your loved ones. There is nothing haphazard about his visits or his suggestions. If we were only as clever as that in helping people meet their *spiritual* needs!

I found when I first became acquainted with Nazis in Germany that they made it their business to witness to me concerning their faith in Nazism. When I was in Russia, I discovered that Communists did not hesitate, but with deadly earnestness witnessed to me concerning their faith in Communism. Will Christ ever win the hearts of American youth and adults in great and increasing numbers unless we have the same sense of personal evangelistic zeal?

The third element I would put into the program is a personal and church program for encouraging Christian citizenship. It is right here that the churches of this country have a magnificent opportunity to render an indispensable service to the integrity and future of our nation as a great free republic. It is not enough that a church should urge its worship-

ers to pray and then to go to the ballot-box and vote as they pray. Why should not the churches in a community hold a great public service every year in order to recognize and honor those who have been welcomed into voting citizenship either through naturalization or by coming of age? Why should all such services as these be left to civic organizations? Why should not the young people growing up in the church have the experience again and again of seeing the church set aside a service a year for the interpretation and glorification of the privileges and responsibilities of *Christian* citizenship?

And even that is not enough. Who does not know that in a democracy such as ours the important elections are not the presidential elections, but the primaries, where by our indifference or alertness we condone or break corrupt influences controlling local party politics? As one newspaper commentator has put it, unless we find a way to introduce character into precinct and ward politics, we shall not cut out and keep out the cancerous growth of corruption in American political life.

The fourth element in this program of spiritual defense would be personal and church dedication to this purpose—to reach with Christian teaching every individual in every home in America. Let us not forget that there are 27,000,000 young people in America twenty years old or younger who are receiving no religious teaching whatever. Let us not forget also that the Nazi revolution out of which was finally fashioned the most terrible and smashing military machine the world has ever known was a revolution based upon the "teaching strategy." The Nazis systematically went after German youth from twelve up; they plotted with that youth first a national and then a European revolution. They worked on the principle of seedtime and harvest. Sow the seeds of what you want to happen in every boy, every girl in every block of every city every week—and it will happen. That it did happen in Germany we know full well, and it happened through the strategy of the teaching method.

Do not we Christians have something incomparably more important to teach American youth than the fiction of racial superiority, the glory of war, and the right of might? Then why not seize upon the *strategy of Christian* teaching? Surely we ought to see to it that every boy and every girl in every block in every town and city is brought every week into some group where some teacher, some Christian youth leader, can sow in minds and hearts the seed-thoughts of Christ. Then how long will it take for us before we have a spiritual revolution that will remake America after the mind of Christ? How long?

Just long enough for these youth to grow up.

Let's Win the Whole Family *for the* Church School

By SIDNEY W. POWELL

AN inspiring devotional address had been delivered at the close of a session of the Northern Baptist Convention. Although it is an unwritten rule that the presiding officer shall guard the delegates against any sort of announcement after such an address, yet after this one he arose and said, "I would not interrupt this convention for any other sort of announcement, but in the first-aid room there is a little girl who is crying for her mother."

There are many little girls in America who are crying for their mothers, and many small boys longing for their fathers. I know; for to me that has been a lifelong yearning, my father having been taken from me at the tender age of five. Only yesterday I dealt with a lad who was in trouble with the law. His mother said, "The boys have always needed their father. He has never thrown a ball, gone on a picnic, nor attended Sunday school with them."

The child especially needs the companionship of his parents in his worship experiences. Well do I remember the satisfaction that came to me in boyhood from attending Sunday school with the family. True, Mother taught in another department, but we always met at the church door and went into the worship service together. It gave us boys a sense of security. Because of this childhood memory, I understood a friend when he said he had never doubted the existence of God, "because," he continued, "I have seen him. I saw him first in my mother. When she bent over me in the family pew to pray, I looked up into her face and saw God in her."

Parents who deny children their companionship in worship deprive them of an influence they unquestionably need. A Chicago church has been built up largely through the church school. The children are recruited and then urged to bring their parents. A small boy from a non-Christian home remarked to the pastor, "Isn't it hard to get parents to go to church?" In that wistful comment one can hear the cry of a lonely little soul.

It would be easy to make a case for any one of the departments of the Sunday school as the most important. All are essential, but I dare say that in most churches the most important is the Adult Department. To a large degree, this department determines the future of any Sunday school. A large percentage of the children whose parents do not go to church school are lost to us. They are not likely to make Sunday school or church attendance a lifelong habit if their parents look upon the school of the church as an institution for children only. The superintendent of a large Junior Department recently reported, "Practically all our children are won for Christ before they leave the department, but not ten per cent of them go on in the Christian life, because we send them back into non-Christian homes."

Permanent attitudes and practices are determined by the attitudes and habits of parents. Families divided on religion threaten the future of the church and Sunday school. The Adult Department is crucial. The boy who goes to Sunday school with his father, and sees him mingling with a company of strong men, who take the school seriously, develops real respect for the institution. It continues to challenge him after he himself has grown to manhood. The little girl who sees her mother in one of the women's Bible classes, will continue to support the church school in later life.

A strong Adult Department is essential to strong children's and youth groups from Cradle Roll to the Young People's Department. Indeed, many of our largest down-town city churches would be without children in their Sunday schools if they did not put forth a continuous effort to build and maintain large Adult departments. In their particular situation, separated from the homes of their people by great distances, they have little chance of gathering many children for their Sunday schools, unless parents attend and bring them with them.

Not only does the family promote the work of the church school by the combined attendance of its members, but the home itself reaps a rich reward. Many families have made the discovery that in going to church and Sunday school to worship God together, they have developed a sense of mutuality in all the relationships of the home. The sharing of spiritual experiences in the church school has bound them together.

When we go out to "reach all we can," let us endeavor to win whole families for church and Sunday school. Wise workers magnify the whole school and its program, rather than emphasize various departments. The church school should be considered a family affair. None are too young to attend; none too old to study the Scriptures. The program should be built to interest the entire family and promoted among all its members. Visitors should never call to enlist children only, forgetting the adults, nor, contrariwise, to win adults apart from children. See the family together if possible. Win the household!

CHURCH SCHOOL WORKERS CONFERENCE

Suggested Program for January

By DELLA C. GREEN

THEME: *Home and Church Working Together*

Worship: (15 minutes)

PRELUDE. "Lord, Speak to Me."

CALL TO WORSHIP. Praise ye the Lord. Praise God in his sanctuary; praise him in the firmament of his power. Oh, the depth of the riches both of the wisdom and the knowledge of God! A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels.

DIRECTED SILENT PRAYER. (*a*) Looking to God for wisdom; (*b*) Learning to co-operate with homes and parents; (*c*) Accepting as a part of our ministry the winning of parents for Christ; (*d*) Seeking the help of parents in our work.

HYMN. "O Master, Let Me Walk with Thee."

SCRIPTURE. Acts 18: 2-4; 18-19; 24-28. Told in story form, or read from Moffatt with a short talk emphasizing the following: A common interest in tent-making makes Paul welcome in the home of Aquila and Priscilla, where he tells them of Christ. Afterward, in their new joy, they graciously entertain a newcomer, Apollos, a disciple of John the Baptist and an eloquent teacher. They recognize in their guest a Christian brother and give him a fuller understanding of the gospel of Christ. The home was the sanctuary of Christian teaching.

PRAYER. That the homes of our pupils may become such "sanctuaries."

HYMN. "I Love Thy Kingdom, Lord" (Second verse: "I Love Thy Church").

Study and Discussion: (50 minutes)

PREPARATION. Two things should be done in advance of this conference:

1. Distribute copies of the pamphlet "Home and Church Working Together"[1] to five persons. Assign to each person one of the five questions listed below. Suggestions on Question One will be found under *F* in the pamphlet; Question Two, under *A;* Question Three, under *G;* Question Four, under *C, E, H, I, J;* Question Five, under *C.* (Be sure to use these persons in the discussion.)

2. Ask every teacher to bring a list of pupils, indicating whether or not the parents are members of the church.

INTRODUCTION. The leader should have on the blackboard a list of the classes with two columns: *Members* and *Non-members.* As each class is called, the teacher responds with the number in each group. The totals will make an interesting start for discussion. If it is possible, review the church school records of the past few years. Such a review will almost certainly show that the majority of children who have dropped out of church school have "non-member" parents.

DISCUSSION. Call for reports from the five persons mentioned in *Preparation.*

Question One. *What plans for closer co-operation with the homes may we develop in the program of our church and church school?*

A. What influences tend to affect the parents' attitudes toward the church? Do parents understand fully the nature of the church's interest in their children? Is the church eager to work with the parents, or do we imply that we can take care of the religious life of the child without help? Is the church interested in the personal religious life of the parents?

B. How may we secure co-operation between parents and teachers? Are teachers willing to accept as well as to give advice? Would a Sunday "Family Night" when parents can meet church school workers and renew old friendships and make new ones, develop a fellowship between home and church?

C. What are some of the values of home visitation? What results may we expect from the first call? The second?

D. Discuss such problems with parents as: (*a*) Evidences of "dinner-table criticism" of church leaders by parents, (*b*) irregularity of attendance and lack of punctuality, (*c*) lack of interest in homework.

Question Two. *How may we strengthen the devotional life of the home?*

A. Is this a weakness in most homes? Might a simple "grace at meals" taught through conversation and use in the younger departments lead parents to renew the custom in their homes? How may a better understanding of prayer be developed through departmental worship?

B. How can we introduce devotional materials to the parents? Would it help for department worship services to adapt the material given in *The Secret Place* for the first Sunday of each quarter, then sending a copy of the book to each family? Can church callers distribute leaflets on family worship? (Bulletin No. 3, *Christian Guidance in the Home*[1] might be distributed.)

Question Three. *Should our church have a parent-teacher council?*

A. When is the church ready for this step? What preliminary work must be done? How can we interest non-members as well as members? What would be the functions of such a council?

B. How shall we organize? What is the simplest form of organization that will be effective? What type of program is best? What materials should the program committee consider? (Refer to "Parent-Teacher Council" programs prepared by The American Baptist Publication Society. Also see article "Steps Forward" in the March, 1941 BAPTIST LEADER. Consider distribution of leaflet "Listen, Dad.")

Question Four. *How can we provide more adequate plans for parent education through study courses?*

A. What difficulties will we encounter in developing interest? How can we plan challenging courses? Secure outstanding leaders who command respect?

B. When should such classes be held? During the church school hour? (See "Help Wanted" in May, 1941 BAPTIST LEADER.) Preceding evening service? In a Leadership Education School? In a mothers' class on a weekday morning while the children are in school?

C. What courses are available? (See "What Does He Seek in His Workers?" page 14, also courses listed in pamphlet, "Home and Church" referred to under *Preparation.*)

Question Five. *How may the home and church serve young people in preparation for marriage?*

A. Classes during church school, or at other suitable times, on "Youth and the Homes of Tomorrow," "Understanding Ourselves," etc.

B. Discussion groups on the problems of youth, as developed from studying *Somber Shadows* and similar materials.

C. Personal conferences before marriage, with the pastor or other competent leader.

D. The home and church should co-operate in making available the best literature on boy and girl friendships, ideals of love and marriage, preparation for marriage, etc.

CLOSING PRAYER. That home and church may be united in this work.

HAVE your church school leaders seen the second Advance full-color slide lecture? Write to your state or area director of Christian education.

[1] Books and leaflets mentioned may be obtained from the nearest branch of The American Baptist Publication Society.

BAPTIST CHURCH SCHOOL
Advance News

An Open Letter to 3,052 Churches

(With Side Remarks to 3,700 Others . . .)

Dear Fellow Baptists:

We were checking over some of the Advance figures here at headquarters the other day, when we realized suddenly that you folks never have become a part of this Convention-wide campaign. *(And a disappointingly large number of you other 3,700 enrolled and then let the whole thing die right there.)* Now what we'd like to ask you is—Why?

Some of you could probably answer right away that you didn't need the Advance, that you already had a well-balanced church school program that takes into account all of the aims of the Advance. That's a good answer, and we'd like to shake hands with you and say, "Nice work, brethren." You folks can skip the rest of this.

But now about you others. Why?

Some churches no doubt felt that the program mapped out would not work. We were a little nervous about that ourselves. It was a big job to tackle, or to ask others to tackle. But we were not too nervous, because we were pretty sure that it was God's work, and that he would help us—and you—pull it through. But supposing you did feel that way, you don't any more, do you? Because the Advance does work, and has worked in hundreds upon hundreds of churches. If you haven't heard the grand story of how it worked, get hold of "Dispelling the Shadows" and *Lanterns in the Night* quick. You don't want to miss that story!

(You folks who enrolled and then did nothing else—what happened to you? Did you think that signing a slip and paying a dollar for a Work Kit were all you had to do? You didn't really think that there was anything magical about the word Advance, did you? The Advance was only a pattern. It needed hard work. That's true of everything worth while. Building the Kingdom demands work and sacrifice; it's no job for a wizard's wand!)

"OR MAYBE . . ."

Maybe you didn't enroll because your leaders had no time, or because there were not enough leaders in your school. That problem of time *is* a big one, no doubt. There are so many things to do, and so few people to do them. But it's always a good idea to weigh the respective merits of those "so many things," and make sure we're putting first things first. If some jobs have to be skimped, let's not make them the most important ones. And, offhand, it's hard to think of anything much more important than winning youngsters to Jesus Christ. . . . .

And that business of not having enough leaders; actually, the Advance helps to produce new leaders. Did you see those figures last month? First and second series Leadership Education credits—2,642 of them from the first 859 churches reporting! Every one of those credits means a new leader beginning training, or a present leader adding to his equipment. And you'd be surprised at the leadership that often lies hidden in the most unlikely persons.

(You of the 3,700—you who enrolled but did nothing, was it "time" with you? Time to eat and sleep and work and play and go to the movies, but no time for the most important job in the world? If the gift were ours to see the whole distance of the two ways that stretch out before every boy and girl, would we make time then? Those ten or a dozen or a hundred youngsters who might be in your church school now as a result of a year's Advance, but aren't —what will that lost year mean to them?)

Maybe you thought there was nothing warmly spiritual, vital, powerful, about it. Then you ought to hear the story of the little Philadelphia boy. He was a regular Peck's Bad Boy, but "Reach" brought him into Sunday school, and "Teach" made him think, and "Win" brought him to baptism.

But Advance doesn't stop with "Win" —it goes on to "Enlist." And so the boy was not content until he brought his mother and stepfather to church and so to baptism, too. And they brought the father's mother, and she was baptized, and she brought another grandson, and he was baptized. . . . . That's the way it works.

This isn't a rebuke. We're sorry, that's all. It has meant so much to all of us to work together that we wish you had joined us. You still can, of course. The best part of the second year still lies ahead. How about it?

(And you folks, too. We want you with us again, and for real this time. Most of the 27,000,000 unchurched youngsters are still waiting. Let's not lose any more time!)

Earnestly yours,

The Workers at Advance Headquarters

P.S. Have you seen "The Baptist Church School Advance Comes to Everytown" yet? You really should. It is the latest of the natural-color slide lectures produced by our denomination. You can obtain a set, complete with projector, from your state or area director of Christian education. Or, for two dollars plus the cost of transportation, you can get it complete with synchronized sound, all equipment included, from the Visual Aids Department, 1701 Chestnut Street, Philadelphia, Pa., or from the Council on Finance and Promotion, 152 Madison Avenue, New York, N. Y.

WINTER STREET BAPTIST CHURCH, IN HAVERHILL, MASS. (REV. GEORGE N. C. MOTT, PASTOR), FIXED UP A WHOLE ROOM FOR SECOND YEAR ADVANCE HEADQUARTERS, USING THIS ATTRACTIVE DISPLAY AS THE BACKGROUND. IN ADDITION TO THE POSTERS, ALL OF THE ADVANCE MATERIALS ARE DISPLAYED, AND THERE ARE DESKS FOR THE GENERAL SUPERINTENDENT AND FOR THE ADVANCE HOSTESS

THE CHRISTIAN PASTOR

How can the step of church membership be made genuinely significant for adults?

By GENE EBERT BARTLETT

PROBLEM

This past summer in a pastor's conference at one of our divinity schools this question chanced to come out in a general discussion. The immediate response made clear that many pastors feel that the present way of joining the church is too superficial in the case of adults. Typical comments were: "It is too much like joining another club" or, "Nothing seems to happen to these people. You don't see any basic change in their lives."

Well, isn't it often true? We have ways of helping adolescents toward real experiences in preparation and baptism, but often we have no ways of making membership meaningful on adult levels.

Now I can't claim to have the answer to this. But perhaps you will let me share a plan which I happen to know has been quite helpful.

For several years my church has followed the method of leading adults into church membership by way of "fellowship study groups." The pastor personally invites each prospect to become a participant in these groups. Then grouping is made so that as nearly as possible men and women of approximately the same age and cultural level are brought together. These groups may meet for six weeks during a given period of the year, such as Lent, or run continuously on Sunday evenings throughout the year, a new group being formed about every six or eight weeks. We make it clear that the acceptance of the invitation does not commit one to the step of actual church membership. Any who wish to come are welcome.

These groups meet in private homes; they usually meet first at the pastor's. Discussion is prepared on such subjects as: "What the Church Stands for Today," or "Christian Resources for Personal Living." The opening moments are given over to some presentation of actual content material by the pastor—in short, to instruction. Then with the use of guide sheets, the discussion begins. No questions are barred.

Several fine results have been evident: Continuing fellowship develops; new folk come to know the pastor naturally; the pastor becomes acquainted with the real needs of his people; and religious reticence breaks down quickly and easily.

No, this is not a panacea. But it *has* proved to be a help!

PEN POINTS

A number of inquiries have been made as to the best books on the newer approaches to pastoral work which should be included in a limited library. While the scope of the field has become so large that it is audacious for any one man to attempt a choice, these, to my mind, would be a good start.

First, for general knowledge of the field:

Charles T. Holman, *The Cure of Souls.* (1932. Chicago Press.) This is a fairly comprehensive and suggestive summary of the implications of the new insights on pastoral method.

Rollo May, *The Art of Counseling.* (1939. Cokesbury.) This is a discussion of "case method" by a younger pastor who has unique qualifications through European study.

Anton T. Boisen, *The Exploration of the Inner World.* (1936. Willett.) This is a significant pioneering work attempting to formulate a Christian psychology of personality on the basis of clinical observation.

Thomas H. Hughes, *The Psychology of Preaching and Pastoral Work.* (1941. Macmillan.) Though more discursive and philosophical than clinical, this is of value because it is written in terms of the ordinary pattern of pastoral work.

Then, for help on sick-calling and hospital ministry:

Cabot and Dicks, *The Art of Ministering to the Sick.* (1936. Macmillan.) A book written by a physician and a pastor together, well on the way to becoming a classic.

Russell Dicks, *Ye Visited Me.* (1938. Macmillan.) Actual cases in sick-calling are studied with the report in one column and critical comments in the other.

For insights in the matter of family guidance:

Levy and Monroe, *The Happy Family.* (1938. Knopf.) Written by a husband and wife who are psychiatrist and psychologist respectively, it is still nontechnical and packed with illustration.

Regina W. Wieman, *The Modern Family and the Church.* (1937. Harper.) While the author sometimes views the church critically, the book is always constructive and brings in facts not to be easily dismissed by the pastor.

Edwin T. Dahlberg, *Youth and the Homes of Tomorrow.* (Judson Press.)

PREACHER

Rev. Gerald Watkins, pastor of the Lake Avenue Baptist Church, Rochester, N. Y., recently preached on the subject: "Another Name for God." It was a good idea—and a good sermon.

"Someone has discovered that in the Bible there are two hundred and thirty-six different names given to God. The name used by the psalmist in the third psalm deserves to be included, as it portrays one of the fundamental contributions of God-consciousness to the soul.

" 'How increased are they that trouble me!' writes the psalmist.
'How many are they that rise up against me.
They say, There is no help for me,
Then I cried unto the Lord.'

"And the result?

" 'I laid me down and slept; I awaked, for the Lord sustained me.
Thou, O Lord, art my glory
And the LIFTER UP OF MY HEAD!'

"One of the supreme functions of the Christian religion is to empower persons to face life in a spirit of courage and victory. That is precisely what religion can do, says the psalmist. 'Thou, O Lord, art the LIFTER UP OF MY HEAD!'

"What are some of the causes of the bowed head? There is the sense of futility which so frequently tends to overcome us. In those moments of desperation and despair, God frequently speaks in diverse ways causing us to lift our heads to see Him who is the source of our strength.

"Then, there is the head bowed down by anxiety. Undue anxiety not only adds unnecessary luggage to tomorrow's load, but it also deprives today of its strength.

"And, again, there is the head bowed by grief and sorrow. That is a most suggestive picture which the gospel writer gives us of Mary at the sepulchre of Jesus. She is kneeling there, her head bowed in grief. 'They have taken away my Lord, and I know not where they have laid him,' she moans. Then the risen Christ whom Mary thought was dead draws near and speaks her name, 'Mary!' And Mary lifts up her head and sees Jesus. Joy overcomes her grief as she rushes to tell the disciples that she has seen the Lord. God through Christ had become the 'Lifter Up of Her Head.'"

FEAR or SECURITY For Our Children?

How can we help today's children to build spiritual defenses for today's needs?

By DORIS CLORE DEMAREE

CITIES bombed! Fires started! Troop ship sunk! Women and children evacuated! Bombs! Fire! Fear! Hate! Death!

We cannot shut our children away from a knowledge of the terrible happenings of today's world. They listen to the radio, read the headlines, share in conversations, visit the movies. The awful events of our world disaster are forced on their attention at every turn. And they are confused by it all, terribly confused and insecure and afraid.

A few weeks ago I was working in my rock garden. Our youngest son was sitting on the rocks talking to me. An airplane flew low overhead. My son's sudden silence caused me to glance up at him and I hope I shall never again see such terror pictured on his face. As I talked with him I learned that older boys at school had declared that all the planes flying over were dropping bombs. Naturally he was held in the grip of a deadly fear as long as that plane remained in sight.

But if children are confused and insecure, adults also are confused in the face of today's shifting standards.

Some few weeks ago I received a letter from a friend who was in a Laboratory Training School with me. She told of a recent visit with a former neighbor. In the course of their conversation she told the neighbor of the school and mentioned that a course in world friendship was taught in two of the departments.

"Well," the neighbor said, "I used to believe that we should teach world friendship, but I have changed my mind. How can we teach individuals to be friends with the kind of people the Germans have shown themselves to be?"

Then my friend asked me, "But how can we 'except' them?"

Before we can help our children to clarify their thinking, before we can lead them to a sense of security and faith, we must straighten out our own thinking, establish our own philosophy. We must achieve faith and security ourselves or we shall be of no help to others.

In another letter a Junior Department superintendent writes, "As I have thought it over, thinking of what might happen if worst came to worst, I have tried to cast aside all fear to make room for the belief that things will all work out for the best sometime, somehow, if we will but hold on to our basic beliefs of Christianity as taught by Jesus. My philosophy is best expressed by the words of the song, 'That Cause Can Neither Be Lost Nor Stayed,' by Christian Ostergaard."

Jesus said that the first and greatest commandment is to love the Lord our God, and the second greatest is to love our neighbor as ourselves. But he didn't say that we were to love our neighbor only when he was doing good. He didn't say we were to love our neighbor last year but not this year. Jesus continually taught love and friendship for the individual, forgiveness for his crime but not commission of the crime ourselves in order to inflict punishment upon the offender.

What shall we say to the children? Answer their questions. Clarify any statements they make. I try to talk of peace frequently, and to give peace a religious significance. We discuss the values of peace, what it takes to have peace between individuals as well as nations. We talk a great deal of Jesus and the way in which he taught us to live, of what it would mean if everyone lived as he taught. We talk about the things that are being done today that show that there is love in the world, even in the darkest places. When a child makes a remark that shows he is deeply troubled I say, "Yes, we all wonder sometimes, but I like to think . . . ." and lead off into something that will clarify his thinking, something that will help him to think and to live brotherhood to man. In my departmental prayers I often pray that all people will learn to live as Jesus taught, bringing peace and happiness throughout the world.

I want so to fill the children with the spirit of the loving-kindness of Jesus that it will carry them through whatever happens, but I do not want them to feel for one moment that I have any fear but what right will triumph (and I really haven't). When I was a child a number

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Loder

WORSHIP CREATES A SENSE OF BELONGING

Alan Dell

OUR MINISTER IS OUR FRIEND

Belonging to the Church Family

By BETTINA I. GILBERT

WHY, of course I belong to our church. It's *my* church, it's my family's church — it sort of belongs to us and we belong to it." This inclusive statement came from an enthusiastic junior when she was being interviewed about her attitude toward the church. However, before trying to record the complete story of this interview let us state briefly the premise upon which this article is based.

We believe that a sense of belonging to the church family comes to our children only as they accept some of the responsibilities and duties of church life and share co-operatively in their performances. Of course there is that significant time when the child voluntarily makes his own commitment and assumes the special responsibilities of actual church membership. But even so, we should not reserve for this important time the statement, "Now, he belongs to the church." For this matter of belonging is a process of growth through experiences in church family life beginning when the church makes its first contact with the child and continuing as that child grows into and through adulthood. It is a lifetime job, full of adventures in fellowship, service, study, and worship. But wait, let us imagine that our junior is articulate enough to set forth clearly her own experience and feeling. Let us ask her to speak to us through her interpreter, the Friendly Reporter.

"To tell you the truth, I never have thought a great deal about whether or not I belonged to the church. I guess I just took it for granted. But now that you have raised the question, Mr. Friendly Reporter, I believe that I can show you why I feel that I am a working member of our church family.

"I shall have to go way back to the time when I was a kindergarten child. How proud I was the first time I went to church with Mother and Daddy, and found myself sitting in the pew with them just like the big folks. I saw them bow their heads and say thank you to God, and I felt so glad at being there in his house that I bowed my head and thanked him, too. Although I didn't understand many things about the service, there were parts of it that I particularly enjoyed. The deep tones of the organ, the solemn processional of the choirs, the lovely flowers, the singing of the hymns, and the presentation of the offering all provided me with a sense of being a part of something fine and beautiful. I felt that I had a share in it, too, for I sang with the others, pretending of course, that I knew the words of the hymns, and I always proudly placed my very own envelope on the plate.

"During the week one of my favorite games was playing church. I would have a robed choir that would sing anthems the like of which you have never heard. And flowers, offering and prayers were usually added to make the service complete.

"Another thing that made me feel that I belonged during this particular period was the frequent visits our minister made to our department. He actually knew my name. Sometimes he would take all of us into the sanctuary and tell us things about the worship service and explain ways that we could help him in it.

"This was the very beginning of my 'belonging to the church.' Each year since then I have grown in understanding and appreciation of our worship. In each department we not only learn some of the hymns and Scripture that we use in our service but our pastor is continually leading us into more reverent and intelligent participation as he meets with each department several times during the year. Our church has what is known as the unified service where the family worships together. And I love it because it has given me from the very first not only a sense of belonging but also a growing love for my Father God.

"But that is only a part of my story. Our church is divided into departments. Right now I am a member of the junior group which is very busy trying to do its share in the work of our church. I happen to belong to the Junior Council (the Official Board of the department) which is made up of boys and girls elected from each class. Our job is to plan ways and means by which our department can help the church to carry out its program. The keynote for all of our church activity this year is to be neighborliness, and here are some of the things we Jolly Juniors are planning to do:

"The first few Sundays, through get-acquainted games and proper reception of new members we are going to try

NEIGHBORLINESS IN ACTION

Alan Dell

A VISIT FROM THE CHURCH TREASURER

to help everyone in our group to feel at home. The teachers are going to do their share, too, as they call in the home of every boy and girl in their classes. Before September is over we hope to be living together like one big happy family.

"However, we decided that knowing the members of our own group was not enough. Surely we needed to become better acquainted with the official family of our church. So we are now planning to entertain the various Boards some evening. We are asking them to share with us their plans for the year, and we, through dramatization, will share with them the ways in which we hope to put neighborliness into action.

"No sooner did we have that matter taken care of than we discovered another part of our church family which needed us—the shut-ins. So different classes are going to be good neighbors to them, sending them friendly notes, occasional gifts and making at least one personal visit where it is possible to do so.

"To make our good neighbor policy complete we felt we must reach out friendly hands to groups outside our own church family. In this connection, we thought it would be fun to neighbor with some junior boys and girls in a near-by mission. Consequently we are planning several parties and programs *with* them (not for them). Then, too, there are the fellows at the City Farm with whom we will share programs at various times during the year. We are also mindful that our church is only a small part of the great world family. So together with the rest of our church, we have set aside six weeks for adventures in understanding folks of other nations. This year we are to get better acquainted with our Jewish neighbors as we study *Children of the Promise.*

"Our neighborliness also will find expression through an exchange of programs with other departments. At Christmas time we plan to share the dramatization of the story of the baby Jesus with the children of the Primary Department. They will take part in the program, too, by singing their Christmas songs for us and repeating the Scripture story on which our drama will be based. At Easter we are to be guests of the Junior High Department and our choir is to share in the program which they are planning.

"Best of all is a brand-new idea we are going to try which we hope will make our parents feel that in a sense they belong to the Junior Department, too. As early as possible in the fall, we are to have a series of Class Nights for Parents. The first-year juniors will entertain all of their parents on the first evening, the second-year on another evening, and the third on still another. Each class is to plan a program which will help the parents to see exactly how we are to put neighborliness into action through activities of study, service and fellowship. Through the use of a big chart, we are going to show them what standards of achievement we have set for ourselves this year in connection with attendance, notebook work, memory work, and co-operation. The evening will close with a social hour and refreshments which we will serve ourselves. We feel certain that when they leave that night, they will want to share with us in our program of neighborliness. (We are doing this by classes because we feel that in the smaller groups we will have more of a chance to get really acquainted with one another.)

"Then to crown all of our achievements, the Christian Education Board has just asked us to help them to carry out an important plan they have had in mind for some time. They feel that sometimes we do not make enough room for God in our homes. We juniors agreed that it was rather hard to find time for family prayers in the evening, and that sometimes we were so hurried at mealtime that we didn't even bother to say thank you to him then. So they are asking us to make sure that grace is said at each meal and we are going to learn in our classes different ones that we can use in case we can't think of one of our own. Then once a month they want us to take into our homes a tiny religious picture that we will get our mothers and fathers to use with us at bedtime and that will act as a guide for our living during that month. They are going to send along with the picture a mimeographed sheet suggesting ways of using it.

"Once in three months this same board is going to send a friendly visitor into every home in our church with a copy of *The Secret Place.* And we are going to try to help our parents to find time to use this each day in our home. You see our board feels that if we belong to our church family it must mean that we recognize the leadership of the Father God in our hearts and homes as well as in our church."

After recording the experiences of this child, your Friendly Reporter is convinced that every church, no matter how small or large, can and must consider the children a vital part of the church family. Its great opportunity is to bring the children into the family fellowship by providing for them activities that will lead to Christian growth through a co-operative sharing of responsibility on the part of all.

A Child's Eyes

By Grace Noll Crowell

It must please God to see a child's clear eyes
Lit with wonderment and glad surprise
At some new startling beauty from his hand.
There is a light not seen on sea and land
In any happy child's eyes looking up
And holding wonder like a bright filled cup,
As they behold the sun, the stars, the moon,
That are so new and beautiful—so soon
Unnoted often through the common days
Of men and women. Oh, I think the praise
Is sweet to God that any glad child lifts
In eyes that show such pleasure at his gifts.

THE MINISTER and the Children

Some pastors know how to enjoy the rich experience of fellowship with the children of the church, even the little ones like the beginners. To know and to love their pastor is an important part of the children's Christian growth.

The pastor who finds time to visit in the Beginner Department and then invites these young members of his "flock" to visit the church sanctuary with him has done much to give the children a sense of belonging to the church family. Such an experience—mutually happy for both minister and children—is pictured on the opposite page.

Caring for Pictures

The Last of a Series on Using Pictures

By EDITH L. GILLET

WHAT have you found to be the best way of keeping pictures in order?" asked Mrs. White of her friend, Esther Wells, who had helped her many times with her problems. "I have left the picture sets in their envelopes but that is not very convenient because every time we want to use one of the back numbers we have to go through all of them."

"Undoubtedly your pictures will be kept in better condition that way, but you will find it more satisfactory, I believe, to take them out and file them according to subjects," replied Esther. "For example, you might begin by putting in different groups those which illustrate the life of Jesus, the early church, Old Testament characters, and Bible life and customs. Obviously, further divisions then will have to be made, as in the Old Testament stories. It will depend somewhat on the number you have. The pictures of Joseph, those of David, and others most frequently used will need a separate division. Child life pictures may be divided in much the same way. We have ours under such headings as Play, Helping, Sharing, because many of our lessons seem to call for that kind of illustrations. Then, there are seasonal subjects, Thanksgiving, Christmas, Easter, and others."

The picture files in the public library will give further ideas for organization, but the system used in a library is more elaborate than is needed for the ordinary teacher or department in the church school. On the whole it is best to work out one's own system of divisions.

Having thus decided upon a plan for filing according to subjects, one must have some way of keeping the pictures in their proper places. For the smaller ones clipped from magazines and papers, Manila folders have proved to be most practical. These can be purchased at any office supply store. However, if expense is an item to be considered, very acceptable folders may be made from a heavy quality of brown wrapping paper. In either case, it is important to have some kind of tab on which the subject or division is indicated. The use of colored tabs often makes the file more interesting and more easily used; for example, orange for the main divisions as The Life of Jesus, and blue for subdivisions as Jesus and the Children, Boyhood of Jesus, and others.

A low, metal cabinet is desirable for filing the pictures but a very good substitute can be made at a small cost using beaver board or a wooden box. If covered with burlap and painted on the inside, this homemade file will be attractive as well as useful. The pictures should be filed in an upright position with the tabs easily visible. Some sort of covering for the top or open side of the box will help to keep out the dust.

Some of the pictures for use on posters, in books, or for other similar purposes may be placed in the folders as they are cut out. Such collections will grow week by week. Many of the pictures from Christmas cards and the seasonal magazines brought in by the teachers and the children during this holiday season may not be used until a year hence, but are best secured when available.

The pictures which are to be handled should be mounted to protect them as well as to improve their appearance. If the mounts are of uniform size they will fit more evenly into the file and will give a more pleasing effect when used in a series on a screen, dado, or wall. For the smaller prints, a card 8½ by 11 inches is convenient because it corresponds in size to the standard folder. Larger pictures such as those cut from magazine covers will require larger mounts and a separate file.

The choice of material for these mounts is important. For those to be used for study or passed around the class, a medium heavy cardboard will be more durable. Tagboard is good for others used on the bulletin board and screen. It is neutral in color, stands wear, and takes up only a small amount of room in the files. Certain colored pictures are improved by harmonizing or contrasting backgrounds. Bristol board can be obtained in an interesting range of colors but is more expensive than the tagboard. Construction paper will serve nicely as mats but is not sufficiently durable to use by itself.

A good quality of paste is essential when mounting pictures. Otherwise, paper which absorbs the moisture will wrinkle or stretch, making it impossible to get a smooth appearance. Rubber cement is preferred by many because it dries quickly and does not cause wrinkling.

A study of effective picture arrangements in magazines and books and on

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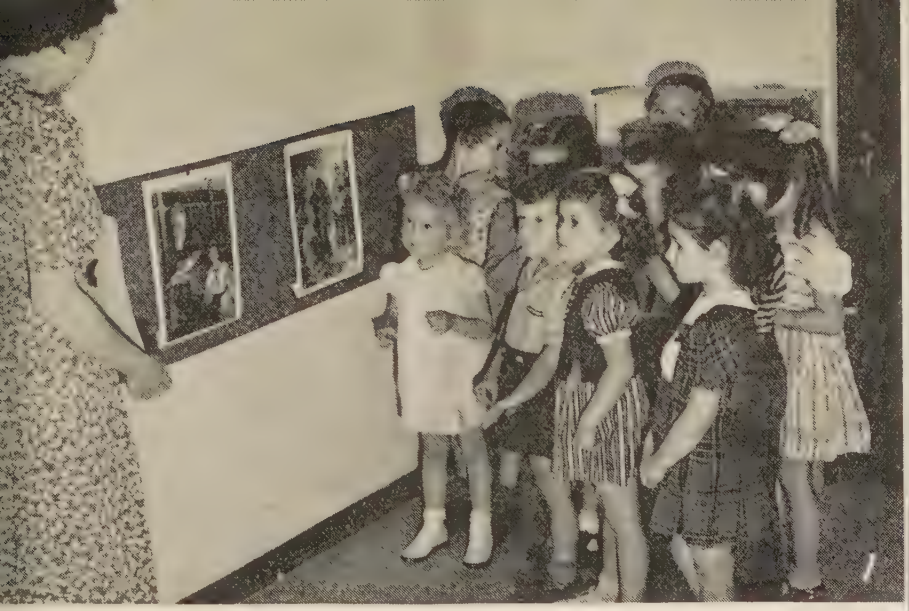


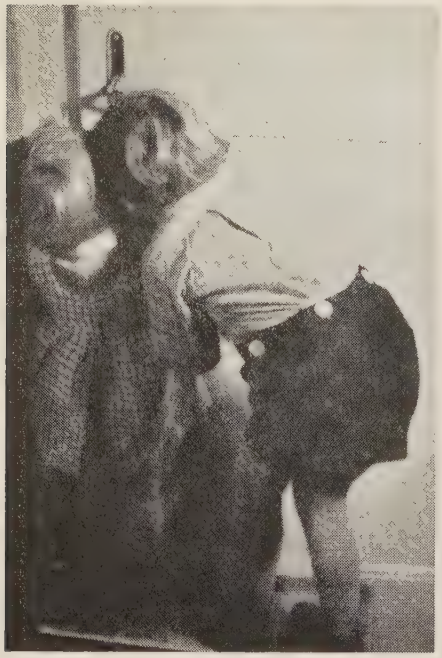
Through the Church with Our Minister

Arranged by
Lottie Mae Cobb

Photographed by
Ralph Berry

THIS IS HOW WE DID IT:

1. AFTER LOOKING AT PICTURES OF CHURCHES, THE BEGINNER CHILDREN PLAN A VISIT TO THEIR CHURCH SANCTUARY.
2. IN THE NARTHEX, THE PASTOR EXPLAINS VERY BRIEFLY WHAT IS DONE IN CHURCH.
3. HE TELLS THEM ABOUT THE FRIENDS OF JESUS PICTURED IN THE WINDOWS.
4. HE READS TO THEM FROM THE PULPIT BIBLE.
5. THEY SING ONE OF THEIR OWN SONGS WITH THE ORGAN.
6. THE PASTOR SHOWS THEM MANY INTERESTING THINGS IN HIS STUDY.



Monkmeyer

JANUARY

in the Nursery Department

By MRS. ROBERT NESTER

THE nursery teacher has tried earnestly during December to safeguard the children from too much excitement and to help them to think of Christmas as the birthday of Jesus. She now plans with her helpers for January, keeping in mind the Christmas time experiences and the resultant needs of the children, and the change in season.

January brings snow to many localities, and the little child spends more of his time indoors than at any other time of year. He plays alone with his toys much of the time, depending upon the family or an imaginary playmate for companionship. The Nursery Department leader and her helpers will consider these problems and then invite the mothers to meet with the workers to plan for the Sunday sessions and to suggest ways in which the same procedures may be used in the home.

Plans will be made to help the child to appreciate the beauty of snow, to associate God with its source, and to understand that God has a plan for all things. The child also may be taught to appreciate the care he receives in the home, to appreciate his toys, and to enjoy caring for them.

If there is snow on a Sunday morning, conversation may be started about it as the children enter the room. They may watch the snow falling and, as they talk about the beauty of the flakes or the white covering upon the ground, the teacher may suggest that they talk to God and thank him for the pretty snow. They may play that they are snowflakes falling softly to the ground and may sing, "I am a flake of snow, I'm whirling high and low" (tune No. 6).[1] They may talk about the pictures of snow scenes which have been placed about the room and make some of their own by pressing the end of white chalk upon dark paper. These activities will be used only when there is a snowfall and when the experience is in the present. This emphasis may be substituted for some other procedure already planned, for the nursery teacher's program should be elastic enough that it can be changed at a moment's notice in order to meet the needs of the children.

First Sunday

This will be the second Sunday after Christmas, and the excitement of the holidays as well as the newness of the toys has worn away. But many of the toys still exist and caring for toys should be one of the child's daily experiences in the home as well as on Sunday in the church school. The teachers may suggest to the mothers that, if at all possible, the child be given a corner of his own with shelves for his toys where he can reach them and put them away unassisted. At the church low shelves or boxes should be provided in which toys may be kept. In preparing for this session the teachers will have the room in order and the toys in place. They will have previously called in the homes and noted the favorite toys of each child.

As the children arrive, invite them to choose the toys which they like best or to look through a catalog or picture-book to find those which are like the ones they have at home. Pictures showing children at play and the picture, "Putting Away Toys," from the Nursery Picture Set should be in a prominent place. Stories can be told about the pictures using the names of some of the children present for children in the pictures. The story, "The Doll's New Home,"[1] or "The Two Tricycles,"[1] may be told if more stories are needed. Some child might show how to hold a doll carefully and put it to bed as Mother does, while the teacher repeats,

"I care for my doll, you see,
As Mother cares for me."

The children sometimes repeat such lines in a chant, and lo, a new song is composed! They might paste a picture of a toy on construction paper to take home. Before they are ready to leave, they should put everything away while they talk about caring for toys at home and at church.

Second Sunday

The migration of birds presents a splendid opportunity for teaching the little child God's plan for them and for leading the child to desire to help care for birds and animals. If the teacher plans to talk about the birds, she will "set her stage" in order to guide the children as soon as they enter the room to think of birds. Most of the toys will be put away and pictures of familiar birds will be placed about the room. One picture of birds with trees and flowers may be used to explain that birds like trees and flowers and that is the reason most of the birds have gone away. When the flowers bloom again the birds will come back. Talk of God's plan for birds; their food and warm feathers, and their feather oil which they can spread with their bills to make raincoats. During this conversation there surely will be a moment when "Thank you for the birds" can be said to God. The children might play that they are birds, hopping or waving their arms as if flying, or they might tuck their heads under their "wings" and go to sleep, As they imitate the birds, they may sing, "I am a bird so gay, I fly and fly this way," or "hop and hop this way" or "sleep and sleep this way," fitting the words to the action. While talking about the birds flying away, the story, "The Three Birds,"[1] may be told. Seeds or bread crumbs may be given to the children to put upon the window sill or out-of-doors. Suggest that they feed the birds in their yards at home or put crumbs upon their own window sills.

Third Sunday

The little child best can learn to know God's love and care through the love and care he receives from his parents. The teacher thus will help the child associate the love and care of his father and mother with God's care and to appreciate what his parents do for him. She will provide materials to interest the children in playing house. Dolls and dishes and other housekeeping toys will be on hand and "Mother Sewing," from the Nursery Picture Set, will be on the picture rail. Other pictures of mothers with children, which have been cut from magazines and mounted also may be used. The children should be encouraged to do the things their mothers do. As they look at the pictures or are occupied

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January in the Beginner Department

By ESTHER FREIVOGEL

THE units for this month, in both the first- and second-year materials of the Beginner Graded Lessons, are built around stories of Jesus. If some children are in your department for a second year, you should review the unit used last January to refresh your memory on the stories of Jesus with which they are already familiar. Your lesson materials state clearly the outcomes desired, and suggest teaching materials and procedures which may be found helpful. Adequate preparation for teaching means a careful study of these materials. It is not the purpose of this article to take the place of that lesson material but to help to interpret, add to, and enrich, if possible, what is already given there.

Why Devote So Much Time to Jesus?

We are told again and again by leaders who work with young children and who try to satisfy their spiritual needs that we should begin with Jesus and repeatedly help them to see him going about doing good. What will be the results in the life of the child if this is done? He will come to think of Jesus as the kindest, most loving, and forgiving person he knows. From this there is only a step to a Christian conception of God. When the child asks, "What is God like?" and you reply, "I think he is like Jesus," he will be seeing God through Jesus. That is Christian. Is it any wonder, then, that leaders feel it important for us to begin the religious teaching of young children with Jesus?

How Can We Make Jesus Real?

The thinking of young children is often confused. They think of Jesus, the baby, as having no connection with Jesus, the man. They do not see him as a baby coming into the world, growing gradually as they do to boyhood and then to manhood. They speak of "the baby Jesus" as if he had no connection with Jesus, the man. The fault lies usually with us. We speak of "the baby Jesus" instead of saying "when Jesus was a baby" and "when Jesus was a boy." Our way of speaking keeps young children from seeing Jesus as a person who grew as other people grow. A mother, when speaking of the babyhood of an older child, never says, "the baby Jim," but rather "when Jim was a baby." We should do the same when talking about Jesus. Some of us always refer to Christmas as the time when the baby Jesus was born instead of speaking of it as the birthday of Jesus, who went about doing good. If we have been making these mistakes, let us try conscientiously to correct them during the teaching of these units on Jesus.

What Songs Shall We Sing?

Teachers often say, "There are so many songs listed that I do not know which ones to use." As you study the songs suggested for your unit, ask yourself questions such as these:

1. Which songs do my children already know?

Children enjoy the familiar. They worship best through that which already is known to them.

2. Which new song should my children come to know during this unit if they are to have a fuller appreciation of Jesus?

Perhaps the only songs they know are about Jesus as a baby and as a friend of children. A song about Jesus as a boy may help to bring him nearer to their own experiences. "I Like To Think of Jesus," given in the Appendix of the Second-Year quarterly (Part Six), is suitable for use with the first-year as well as the second-year unit. If you own the book, *Songs for the Little Child*, by Baker and Kohlsaat, the song, "The Child Jesus," may be used. It has proven a favorite with young children.

3. Which songs, if sung to the children, will increase their understanding and appreciation of Jesus?

Not all songs need to be sung by the children. Occasionally a song may be sung by the teacher as the children look at a picture which it describes. "Once upon a Hillside"[1] and "In Galilee Beside the Sea,"[1] suggested for the January units, are examples of this type. In order to be appreciated by the children, however, they must be well known by the teacher. A song that is sung stumblingly will not result in increased appreciation.

How Shall We Use Pictures?

Some teachers show the story picture for the Sunday, talk about it for a moment, but do nothing more. Dramatic play, if used in connection with a picture, often will increase its value for children and cause the truth which it expresses to become more nearly a part of their thinking and feeling. On the first Sunday of this month, a recall of stories of Jesus' birth may be accompanied by play. Children like to play that they are shepherds visiting Jesus in the manger. They leave their flocks in the fields and journey to the stable which is represented by one of their favorite Nativity pictures. If the picture is hung low, it will be natural for the children to kneel, which places them at once in an attitude of worship. A well-known and well-loved Nativity song and sentence prayer, thanking God for Jesus, should be enough to lift the children's dramatic play to the level of wor-

Philip Gendreau

ship. Following the story of Jesus and the children, given in the second session for January, the children again may play that they are going to see Jesus. The journey will come to an end when they join the boys and girls in the picture, "Jesus and the Children." This play may conclude with the singing of a familiar song about Jesus and his friendship for children. Sometimes a picture can serve as an incentive to dramatic play. "In the Workshop at Nazareth" may be followed by conversation and the acting out of other things which the children think Jesus may have done when he was a boy. Additional pictures on child life in Palestine may be necessary to clarify their thinking.

A picture hunt is valuable, but it seldom can be carried out in a large group as a picture walk. Let us examine a different method in connection with the recall of stories of Jesus going about doing good. Pictures or familiar stories may be spread out on low tables or placed on a ledge for the children to look at as they arrive. Later in the session when the conversation turns to Jesus "who went about doing good," the teacher may send different children to find specific pictures which she describes. For example, "Find a picture of Jesus doing good to little children, Jane. . . . Find one of Jesus doing good to sick people, Frank. . . . . Find one of Jesus visiting with a new friend who did not have many friends, Mary. . . . . Find one of Jesus helping some tired fishermen, Donald." The same procedure may be followed in using pictures of children helping and doing good to others. Guidance such as this may be given, "Find a picture of a child doing good to her mother, Betty. . . . . Will you try to find one of a boy helping his daddy, Tommy? . . . . There is a lovely picture of some children doing good to some of God's little creatures that live out in the cold and the snow. Who will find that for us? . . . . Someone may be able to find a picture of a child doing good to a playmate. Who will try?. . . . We can do good here at church school, too. Perhaps there is a picture telling of something we can do to be a good friend and helper here at church school. Will you look for that kind of picture, David?"

As soon as a child finds a picture, he brings it back and shares it with the group, telling as much about it as he is able. Members of the group may add their ideas about the meaning of each picture.

Let us so present Jesus during the January units that our children will feel as Jimmy did when he said, "Mother, Jesus was a helper. I must be a helper, too."

[1] *When the Little Child Wants To Sing.*

We Make a Book

By Lena Weisenfelder

WE were using Unit 4, "Jesus and His Friends," in Part II of *Guiding Beginners in Christian Growth.* We wanted to keep in mind these stories about Jesus, so decided to make a book. At the ten-cent store the teacher purchased folders such as are used for filing letters. These were chosen because of their durability. One side had to be trimmed; on the other side holes were punched. This gave four pages on which a child could work. The pictures from leaflets were neatly trimmed and the story to go with each was cut from another leaflet. One folder usually held two stories, except for story 14 when we included the song "The Boy Jesus" which appears on back of leaflet.

The cover was of lovely dark-green extra heavy paper which originally had been the cover of a sample wall-paper book. This was also punched to match the holes in the folders. For the cover picture we used a copy of the Hofmann "Head of Christ" which appears on Leaflets 29, 51, 78 and 88. With white crayon a helper printed the title, "Jesus Our Friend." We were much pleased with our book.

Little children work slowly and we did not hurry the work. It took several Sundays to complete the book after we had finished the unit. This also helped to keep in mind the stories about Jesus. We had not decided with whom to share the book until after Easter. We thought our primary friends might like it for their reading-table. We had been using the song "Sharing" from *When the Little Child Wants to Sing.* Why not share a picture-book? A helper and a few children slipped into the primary room singing the song. They returned with the report, "Our friends said, 'Thank you' and they are going to come early next week so they can read it."

CARING FOR PICTURES

(Concluded from page 22)

posters will give suggestions for interesting ways of arranging the pictures on their mounts. Where an even margin on all sides is desired, generous use of the ruler in measuring will assure greater accuracy. Usually, however, it is more interesting to have a wider margin at the bottom than at the top. Sometimes a picture will look best if placed in one corner of the card, top or bottom. This is especially true when one wishes to give the effect of space as for sky or water. Occasionally, several small pictures may be grouped. Colored lines or a harmonizing mat used to frame a picture will sometimes add to its effectiveness, especially if it picks up one of the corresponding colors. Practice and observation will help one to know how to bring out the most pleasing effects. Never should a mount or a frame be conspicuous enough to draw the main attention to itself.

One of the essentials of an attractive picture collection is neatness, which involves cleanliness. As backgrounds become soiled, they can often be cleaned with art gum. Faded or frayed backgrounds should be replaced. A favorite or especially useful print will last over a long period of time if it is given good care. Perhaps a word might be added about the method of fastening pictures to the screen or dado. Holes made by pins or thumbtacks spoil the appearance of the mount. If tacks must be used, they can be placed near enough for the head to hold the card but not to pierce it. There are clips which snap on to the picture and hook into burlap or other materials of which bulletin boards are made.

One other way of keeping pictures in good condition is by framing them. Since there is a limit to the number of frames one can buy, use or store, one or two made to fit the standard size pictures can be used over and over again if "buttons" are placed on the back to allow easy change of subjects. Buttons are small pieces of metal screwed to the back of the frame in such a way that they are easily pushed to one side. They can be found in almost any good picture framing department.

The large photo mounts sold by stores handling such supplies provide another attractive way of mounting pictures for they give the effect of a frame. A few dots of paste will hold the print in place but will not prevent its removal so that the mount can be used over and over again.

"Keeping a picture file up to date and in good condition requires effort, thought, investigation, and skill," said Esther Wells as she closed the interview with her friend, Mrs. White.

"I can see that," answered Mrs. White, "but you have convinced me that it is so worth while that I can't afford to be without one in my department."

Primary Worship for January

How Can We Be Like Jesus?

By GLADYS H. EDDY

FOLLOWING the Christmas season it is appropriate to present Jesus as a little boy who lived in a small community, and who had much the same experiences that children today enjoy. Course II, Unit IV, "The Boyhood of Jesus," gives a splendid picture of Jesus' boyhood. There is such a wealth of material in the new Judson Keystone Primary Lessons that some of it may well be used in the worship period. The superintendent, by using her knowledge of life in Palestine, and her ingenuity, can make these programs rich with the radiant personality of Jesus. If you need more information on Palestine, try to secure *The Bible Guide Book*, by Mary Entwistle.

If you have a period for teaching new worship materials you will want to help the children to become familiar with any of the songs which they do not know. The words of the offering song may be printed and placed where the children can learn them quickly, perhaps in a presession period. This also would be a good time to work out a litany, as the children begin to appreciate the life of Jesus.

1. Like Jesus at Home

QUIET MUSIC. "Jesus, Our Friend."[2] (If you have no piano, the children will enjoy being the organ, by softly humming the tune.)

DISCUSSION. Talk informally about Jesus and his friends in Nazareth. Encourage the children to express their ideas about his home, the kind of country in which he lived, the children's play, and what work they shared. Use any good pictures which are available. Perhaps you have saved some of the stories from *Story World* about Jesus' boyhood. Supplement the children's knowledge with your own suggestions. You may conclude by saying, "It is nice to know that Jesus enjoyed many of the same things we enjoy. We are glad that we have the Bible and other stories of Palestine to tell us of Jesus. Shall we sing?"

SONG. "Jesus, Our Friend." Stanzas 1, 2.

BIBLE VERSE. "And the child grew . . . . strong in spirit, filled with wisdom." Luke 2: 40.

OFFERING. The offering should be conducted with dignity and in a prayerful mood. Talk about the Jewish custom of presenting thank offerings. Suggest that our offering is one way of showing our appreciation for God's gift of Jesus.

Monkmeyer

OFFERING SONG. Tune, "Our Gifts."[2]

"We bring these gifts today, our Father,
To show our love for thee,
To thank thee for the gift of Jesus
Who came our Friend to be."

STORY. "Helping To Make a Happy Home." (As it might have happened.)

It was in the little home in Nazareth. Loud voices came from that part of the house that was used as the carpenter shop. Jesus had just returned from delivering some finished work to the home of a farmer. As he entered the house, the voices in the shop grew louder, and the persons who were talking seemed to be angry.

As Jesus walked into the shop a little brother came running to him for protection and sympathy. "What is the matter?" asked Jesus. "Why are you crying?"

"He wouldn't let me play in the shavings. He says I am too little. He wants all of them to make a bed for his toy sheep."

The other brother, a few years younger than Jesus, looked up at him, ashamed that Jesus had found him being selfish and unkind. Jesus was sorry that one brother had been so thoughtless. They talked quietly about it, then decided that they all would help to clean the shop and there would be shavings enough for both of the small boys. They worked happily together, and then enjoyed their play time, each glad that Jesus had helped him to remember to share.

SONG. "Lord Who Lovest Little Children."[3]

POEM. "The Friend of Everyone" ("At Work Beside His Father's Bench"). Stanzas 1, 2. Alice M. Pullen.[4, 5]

PRAYER. Dear God, we are thankful for Jesus who was once a child like us. Help us to be kind and helpful in our homes as Jesus was helpful in his home. Amen.

PRAYER SONG. "Father We Thank Thee," by Nan Heflin, in *Jesus and His Friends*, or "Father Hear Us," BAPTIST LEADER, October, 1941.

2. Like Jesus at School and Play

QUIET MUSIC. "Lord Who Lovest Little Children."

SONG. Same.

DISCUSSION. Of school life in Palestine. (Perhaps a child from the second-year class will contribute from the things discussed in class.)

POEM.

"I'm glad to know that Jesus
Was once a child like me;
I like to think of how he played
And worked and laughed with glee.
I know that he was kind and good,
Obedient and true.
I want to be like him each day
In all I say and do."

—From *Course II, Part II, Graded Lessons, Keystone Series*

SONG. "Jesus, Our Teacher and Master."[2]

SCRIPTURE. "And Jesus increased in wisdom and stature, and in favour with God and man." Luke 2: 52.

PRAYER.

PRAYER RESPONSE. See last Sunday.

OFFERING. Same as last Sunday.

VERSE SONG OR LITANY. If a class has composed a verse song or litany, they will enjoy contributing it to the worship experience.

SONG. "Jesus, Our Friend."

3. Like Jesus in God's House

QUIET MUSIC. "I Was Glad."

SONG. Same.

STORY. "The Sabbath in a Jewish Home"[4] may be told to the children, or material may be taken from it for discussion. Jesus probably enjoyed the sabbath as the children in this story did. If this story is not available, use some of the material from Course II.

SONG. "Lord Who Lovest Little Children."

PREPARATION FOR PRAYER. Use litany if a group has one to contribute. Per-

haps the larger group could work out a litany together, expressing thanks for Jesus.

PRAYER. Expressing thanks for our church where we can learn of Jesus.

OFFERING.

DISCUSSION. "How can we show our love for God's house?" Make this practical to fit the needs of the group.

SONG. "Jesus, Friend of Little Children."[2]

4. Like Jesus in Our Community

QUIET MUSIC. "Jesus, Our Friend."

DISCUSSION. "How Can We Be Like Jesus?" Talk of definite things which the children can do to help them to grow like Jesus. This is a good time to bring in any problems common to your group. Some suggestions might be, Helping Others, Sharing, Showing Kindness, Going to Church, Sharing Our Good Times with Others.

POEM. "O Jesus, Lad of Nazareth."

O Jesus, lad of Nazareth,
Help us this day to grow
In favor with both God and man,
As thou didst, long ago.

Thou wast obedient, happy, true,
Though with a spirit free,
There in thy loving, humble home
O lad of Galilee.

O Jesus, lad of Nazareth,
Help us this day to grow
In wisdom and in stature, too,
As thou didst, long ago.

Help us to live as thou didst live,
And in our homes to be
Obedient, happy, kind and true,
O lad of Galilee.

—ETHEL WENDELL TROUT

Words copyright, 1927, by Presbyterian Board of Christian Education. From *Hymns for Junior Worship.*

PRAYER SONG. "Lord Who Lovest Little Children."

OFFERING.

BIRTHDAYS. Usually one Sunday in the month is sufficient for observance of birthdays. This is a splendid time to emphasize the idea of growing as Jesus grew.

SHARING OF EXPERIENCES. The class groups may have something to contribute from their work on the units that have been under way. Perhaps some of the things which have been made can be shared with another group. Make this period a worth-while conclusion, one that will leave a feeling of satisfaction and accomplishment.

SONG. "Jesus, Friend of Little Children."

[1] *When the Little Child Wants To Sing.*
[2] *Worship and Conduct Songs.*
[3] *Songs for Little People.*
[4] *Bible Homes and Homes Today*, Elizabeth L. Reed.
[5] *Children's Worship in the Church School*, Jeannette Perkins.

A Successful Leader
OF PRIMARY WORSHIP

By FRANK P. HINER

MANY persons think it is easy to conduct worship in a Primary Department. Children from six to nine years of age are naturally very responsive. Participation in simple group activity delights them. They join heartily in singing whether or not they understand the words, and listen eagerly to the telling of a story. But the pupils may not be worshiping; they may just be having a good time. To lead them in fruitful worship experiences is a difficult but by no means impossible task.

One Sunday morning the children of a Primary Department were gathering for worship. Their leader, a pleasant-faced young woman, seemed unhurried and poised as she smilingly greeted the children. A very simple order of service had been written in large letters on the blackboard. The youngest children could not read it, but it was a guide to the older ones and they enjoyed using their new skill of reading. In an informal but very orderly manner three classes with their teachers, about forty pupils in all, took their places in a semicircle while soft music was played. The leader said a few words that further prepared the children for worship and the service began. Every one listened intently and reverently.

Brief remarks preceding each song served to direct attention to the words. Each song had been chosen carefully so as to emphasize the thought of the day. When young children participate heartily in singing, their faces often express a carefree enthusiasm, but here it was different. Their attitude indicated intelligent appreciation and thoughtful devotion.

In prayer the method and manner of the leader were particularly impressive. She did not use the language of theology. There were no abstract words with vague meanings. Her sentences were simple and plain enough that every child could understand. The ideas expressed were such as belong to the life and thought of primary children.

A story, either her own or largely rewritten, carried the message of the hour. It was intensely interesting. The effect was cumulative. Curiosity was raised to a high pitch. The problem was solved in a very natural but wholly unexpected way when the hero of the story performed a simple act of helpfulness. The situation was one that would easily be related in many ways to the children's own lives. It threw light on problems that they would be likely to meet. Enough feeling was aroused at the climax so that they would not forget it soon and would be almost sure, when meeting a similar situation, to recall it and be guided by it in their action.

This idea of helpfulness to others ran like a thread through every part of the program. It was present also in each song, prayer, and reading.

The leader had given very careful consideration to the arrangement of the service in order that the children might better enter into its spirit. The service began with quiet music and a simple statement that helped the children to realize that they were in God's house and that he was there, too. Through a brief song of praise the boys and girls were able to sense, to some degree, the greatness of God. This was followed by a story which emphasized the fact that they, too, could be workers with God. A period of conversation, carefully guided by the teacher, brought definite suggestions of ways in which the boys and girls could co-operate with God, thus helping them to form worth-while habit patterns.

The service closed with the group reading together from the blackboard a simple statement of purpose combined with a prayer for God's help in carrying it out. There were no announcements to destroy the effectiveness of the service. Without any additional word from the leader, with the message of the morning fresh in their minds, they walked quietly to their respective rooms.

The teachers co-operated by using the first three or four minutes of their class period to discuss the worship service. Thus it was possible to discover what had been the trend of the pupils' thoughts during the period, to offer suggestions that would clarify and deepen the impressions made, and to prepare them for more fruitful participation on the following Sunday.

This young woman was most enthusiastic as she led the worship services.

Her success was due largely to her intelligent devotion to the work that she was doing. Because it was important to her, she studied the finest books available on the subject, collected the best worship materials and devoted much time to the preparation of her programs. She looked upon it as a task of more than temporary importance and as one that required more than human effort, and as she worked, she sought the wisdom and guidance that only God can give.

WORSHIP SUGGESTIONS FOR JANUARY

Making Discoveries in Our World

By MURIEL D. MILLER

Purpose of the Month's Worship

As we leave the Christmas season behind and look toward the not-too-distant Lenten season, we feel the need for a deeper realization on the part of teachers and pupils of the fact that God has given to each one of us a world full of marvelously constructed natural things, a world of law and order, a world of beauty, a world peopled with human beings whose existence cannot be ignored. We feel the need of recognizing again our place in the scheme of things, of getting a new perspective. It is hoped that these worship services will accomplish this aim.

Junior children have not yet learned very much about the world of nature or laws that regulate it but they have had some experiences with these laws and natural phenomena. They are not confident in their ability to get along with other people but they have constant contact with others. They are frequently puzzled and abashed. They need to acquire a sense of security, a feeling of the dependability of many things that they cannot fully understand. Only then will these children be able to face new situations courageously and without fear. By rediscovering with them the world of nature and people we shall have the opportunity to nurture the feeling of the dependability of various processes of nature and, to a degree, the dependability of people. We shall find opportunities to relate all that they learn concerning their world to the love and infinite wisdom of God, the Creator of all good things. We can help them to begin to appreciate God's care for "all things great and small," and create in them a desire to help him to carry on his work here on earth. Through the very simple experiences of "seedtime and harvest, and cold and heat, and summer and winter, and day and night," and through our own calm confidence amid a world of turmoil, we may be able to do much to lead them to know "that God is watching over his world." This assurance may well prove to be the foundation upon which a vital faith in God is laid in after years.

1. Discoveries in the World of Nature

Preparation

If committees have been appointed to take charge of decorations, supplies, and other arrangements they will prepare the room. If this is not your custom then ask the first arrivals to help you to arrange the chairs around the worship center. The decoration may consist of simple evergreen boughs or a bowl of blooming jonquils or other flowers, but should be in distinct contrast to the ornate decorations of Christmas. A few well-chosen pictures of snow-capped mountains, or other winter scenes might be hung around the room. Be certain that the songs are all familiar. If not these should be taught in an extra session. All the songs suggested are found in the hymnal, *Hymns for Junior Worship.*

MUSICAL PRELUDE. "For the Beauty of the Earth."

CALL TO WORSHIP. (To be read by the leader or a junior.)

Oh give thanks unto the Lord, call upon his name;
Make known among the peoples his doings.
Sing unto him, sing praises unto him;
Talk ye of all his marvelous works.
Glory ye in his holy name.
—Ps. 105: 1-3

HYMN. "All Creatures of Our God and King" (omit verse No. 5).

SCRIPTURE.

Leader:

The earth is the Lord's and the fulness thereof;
The world and they that dwell therein.

Group: In the beginning God created the heavens and the earth . . . . and God saw that it was good.

Leader: The Lord promised, "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

Group:

Oh give thanks unto the Lord; for he is good;
For his lovingkindness endureth forever.

—Ps. 24: 1; Gen. 1: 1, 10*b*; Gen. 8: 22; Ps. 136: 1.

STORY. "The Hunt for the Beautiful."

This story, written by Raymond M. Alden, is found in *Why the Chimes Rang.* It is a three-thousand-word story of a boy artist who had traveled all over the world in an attempt to find the most beautiful scene to use to paint his masterpiece. While he is still searching, he receives word that his mother is seriously ill and wants him to return home. He is amazed at the beauty of the scene in his own yard as he sees it for the first time after many years of absence. He thinks that his mother has made many changes since his boyhood but learns that the glory of the afternoon lights and shadows playing upon the hills beyond are things which always have been there. His mother, too, in spite of her illness and poverty, seems to have grown more beautiful. He is seized with a desire to paint her in the garden with the flowers around her and the hills beyond.

His one concern is whether or not he can make the picture as beautiful as it seems to him. In the stained-glass window in the chapel near by there is an angel which always has been a source of inspiration to Karl as a boy and now as he works on his masterpiece it seems to him that the angel stands by his side

and watches him work. He asks one day if his ambition is to be realized to paint the most beautiful scene in the world and the angel answers, yes, for he now sees the most beautiful thing. "What is here does not make the picture, but what you see."

ALTERNATE STORY.

"Rules for Happiness," from the *Life of Alice Freeman Palmer,* written by her husband, George H. Palmer. (See pages 306 to 310.)

PRAYER HYMN. "All Things Praise Thee."

PRAYER. (Silent prayer as the leader suggests things for which to thank God.)

Shall we thank God for the beautiful earth that he has created for our use? . . . . Shall we thank him for the good things to eat that he has provided for all his children? . . . . Shall we thank him for the promises he has made to take care of us and watch over us? . . . . Shall we continue in prayer as we try to give back to God some of the many things which he has given to us so that others may learn of his goodness, and may have the opportunity to see the world as the lovely place which God intended it to be.

OFFERING.

HYMN. "Bless Thou These Gifts."

2. Discoveries in the World of Beauty

Preparation

The committee or early comers might place on the bulletin board cardboard plaques containing a short sketch of the life of a great painter or composer, together with his picture or one of his well-known paintings. Suggestions as to where to get these pictures and also some excellent biographical material can be found in *Discovering God in the Beautiful,* by Nathana L. Clyde, published by The Judson Press. Each child on the committee might select a favorite composer or artist and do the work at home. The worship center should be carefully arranged in order to be "a thing of beauty."

MUSICAL PRELUDE. (If it is possible use a duet or trio playing one of the masters, or have the pianist play Georg Friedrich Handel's, *The Messiah,* which may be found in the *Hymns for Junior Worship.*)

HYMN. "A Call to Worship."

HYMN. "Joyful, Joyful, We Adore Thee."

(The story of the life and handicap of this composer, Beethoven, should be familiar to the children or it might be briefly told as an introduction to the song.)

LEADER. Many of our greatest scientists have also been lovers of music and art. One of the world's greatest scientists has said, "If I had my life to live over again I would take some time from each day to listen to some good music and to read some good book, and look at some good picture." If a great man felt that he needed to learn to love beautiful things, we need to love them, too. (Introduce the speaker.)

REPORT. "What Music Means to Me." (Or a similar topic, by a pupil or, better still, the Choir Director on the art of listening.)

SCRIPTURE. Psalm 100. (In unison or, if the leader has a translation by Goodspeed, she might read it alone.)

LEADER. He who looks at a fine picture looks out of the world of everyday into a dreamland of one of the world's leaders, for he uses not his own eyes, but the mind's eye of an artist. (Introduce the speaker.)

REPORT. "What I See in a Good Picture." (Or a similar topic. *Christ and the Fine Arts* can be of great help.)

HYMN. "Forward through the Ages."

PRAYER. Our Father, you have created so much beauty for us in the world that we cannot begin to thank you for the things you have made. We wish to thank you for the lives of these great men about whom we have heard. They, too, have given us much that is beautiful. Help us to learn to love the music and pictures which they have made and help us to try to do something beautiful in our lives. Amen.

PRAYER RESPONSE. "Hear Our Prayer, O Lord."

OFFERING.

HYMN. "All Things Come of Thee, O Lord."

3. Discoveries in the World of Law and Order

Preparation

Those responsible for the room should be told several weeks ahead of time in order to find pictures that reveal God's care throughout the four seasons. These might be arranged as a frieze around the room or on the screen. Have them arranged in some definite sequence in order to illustrate more fully the idea of "law and order." Printed or written programs would add to the service. (See directions for picture for worship center under "Conversation.")

MUSICAL PRELUDE. "Ever Faithful, Ever Sure."

HYMN. "Lo, the Winter Is Past."

HYMN. "Ever Faithful, Ever Sure."

SCRIPTURE. Genesis 8: 22.

CONVERSATION. (Suggested.)

Leader: "What are some of the ways in which God cares for us?" (He provides food, and materials for shelter, friends, parents, beautiful flowers and trees, the out-of-doors.)

"Jesus once was talking to a group of

(Please turn to page 33)

Training Juniors FOR LEADERSHIP

By MRS. M. R. LILES

SOMETIMES it is necessary for juniors to meet in Sunday school with older groups for the worship period. When this happens, too often the juniors take little part in the services because they are pushed into the background by the louder voices and more mature personalities of adults. We discovered that many of our juniors had speaking and singing ability, yet through lack of training or timidity never put those God-given talents to use.

Our school became aware that we were neglecting the boys and girls, and we outlined a plan whereby they, too, could become a part of the church and church school. The first step in remedying this was to set aside one special song at the beginning of Sunday school for the juniors only. At first they were led and instructed by our regular leader. Then, accepting their new responsibility eagerly, they elected their own leader and even rendered duets and quartets. In a few weeks they had shed their self-consciousness and were singing in perfect unison. They have developed a quartet that now sings regularly at the surrounding singing conventions.

Besides their special song service we gave them speaking chores to do. One eleven-year-old boy was asked a week ahead of time to give a four-minute talk on "How Sunday School Helps Me Throughout the Week." The result was an interesting, miniature sermon that would have done credit to a much older person.

Sometimes our juniors act out plays and give readings on appropriate subjects. Several of them can now compose and offer their own prayers, and often one of them is asked in advance to be ready to lead the group in a brief prayer.

Since giving our juniors a part in our worship, our attendance has doubled. Several of our children have brought their friends along, and these friends in turn have been instrumental in bringing their parents into the church.

The outmoded adage that children should be seen and not heard is followed too closely in many churches. We expect them to remain quiet and that is about all. This is a mistaken attitude, for the habits of leadership formed now will stay with them always. Conversely, if our boys and girls reach manhood and womanhood timid and indifferent to church work, there is little likelihood of their ever changing.

The World-wide Church*

By GRACE W. McGAVRAN

INTRODUCTION

Our Reason for This Study

A very wise and learned man pointed out not long ago that in this world of ours where civilization is being threatened, and where barriers are being raised between nations and races of people, one strong movement in the opposite direction is gaining strength. This is the growth of the world-wide church. Races and nations whose governments are working to separate them are finding in the world-wide church a brotherhood which cannot be separated.

This world-wide church and our feeling about it as a hopeful factor in today's world is something quite new. We think our juniors should begin to get a glimpse of it, and to begin to feel a part of it.

This unit is planned to tell the juniors something about it, and to help them to discover how it works to overcome division and strife.

What Background Have Juniors for This Study?

Most juniors know something about the missionary work of our own churches. They know we have churches in India, in China, in Africa, and in other places.

This Study Must Be a Simple One

Few juniors know much about the world-wide church, by which we mean the church of all brotherhoods and denominations, and in which we include the churches in countries of Europe and in places where our own brotherhood has no missionary work. Because of the newness of the idea to most juniors we shall not try to go very far with it. We shall use many simple illustrations and try to develop three or four fundamental ideas.

What Should the Juniors Gain from the Study?

The juniors should have a very simple picture of the gathering called the Madras Conference, because it demonstrated the idea of nations, races, and churches actually coming together. They should begin to see some specific results which rise out of a conscious attempt on the part of the world churches to work together. These will be: (1) The maintaining of a loving attitude and the refusal to hate even when one's nation is at war. (2) The responsibility of service to each other will be illustrated by the church federation committees planning care of refugees. This is chosen because of the study on refugees which has preceded this study, giving a familiar background to this idea. (3) The joining of different denominational and brotherhood churches in common work so that the church may be strengthened will be illustrated by the union of the church groups in Japan. (4) The dramatic story of "orphaned missions," and how churches everywhere are joining to support the work of missions quite separate from their own mission work will help the juniors to get a glimpse of union in action.

Method of Study

This is an information unit, since the desired attitudes depend on the juniors' having the information which will make the attitudes possible. The emphasis will, then, be upon receiving information and ideas. Little outside research will be possible, because very little material suitable for children is available.

The new children's reader, *We Gather Together*, by Grace McGavran[1] has stories and information about Christian worship around the world, and is therefore definitely related to this study although it is not on the exact theme. It would be well to have a copy of this for special reading by the juniors. *Children of the Promise*,[1] by Florence C. Means, gives excellent appreciation material on the Jews.

The Leader's Background

The adult leader may guide this study with no more material than is given here, provided this introduction is studied carefully, and the purpose of the sessions kept in mind. In that event, the material given under each session should be gone over carefully before meeting with the junior leader to plan the session.

The subject is a vital one, however, for adults. Many adult leaders will want to be better informed on the subject from the adult point of view. To them we recommend the reading of *A Christian Imperative*,[1] by Roswell P. Barnes, and *The Seed and the Soil*,[1] by Richard T. Baker. Both deal with the chaos of the world today and the contribution to a brotherly world which the church is making.

Suggestions for Service Project

The world-wide church is made up of many races and nations. In our own country also there are people of many races and nations. Sometimes even in America there is misunderstanding among these people. Newcomers from other lands are not always treated with friendliness, kindness, and fairness. In order to help these people to find happiness in America, our Baptist churches have set up Christian centers in large cities where people of all nations may learn to live and worship together in Christian fellowship. If we should like to have a part in this Christian friendship movement, we can help to supply these centers with materials to use in their kindergartens and their church and vacation schools. If you do not know what center is nearest your church, write to the Department of Missionary Education of the Northern Baptist Convention, 152 Madison Avenue, New York, N. Y., to find out where your gift should be sent.

Read over the possibilities and choose which gifts you desire to make. Divide the Society into committees which will be responsible for making each of these articles. At the last session the gifts should be exhibited, presented, and dedicated with prayer.

Here is a list of some things you can make:

For the Kindergarten

1. Spool toys: Empty spools of assorted sizes and shapes. String them on an elastic.

2. Oilcloth toys: Lay a pattern of a doll or animal on a double sheet of oilcloth and cut. Fold the two parts together and punch holes at equal distances all around the edge. Lace together with yarn, leaving hole for stuffing of cotton or old silk stockings. Lace over the hole; draw in features with crayons.

3. Nest of blocks: Choose old tin cans of various sizes whose edges have been rolled down by safety can-openers. Enamel to make bright-colored nest of blocks.

For the Children To Use in Their Worship Service

1. Candlesticks: Model from clay and paint.

2. Offering plates: Tin pie-plates or small wooden bowls may be painted with mahogany color and the bottom lined with velvet or felt.

3. Table runner: Choose design and transfer with carbon paper on to unbleached muslin. Color design with waxed crayola. If desired, press between newspaper with warm iron.

4. Vase: Find a pretty bottle and cover it by pasting on scraps of fancy colored paper (envelope linings). Shellac.

5. Bible pictures: Mount on attractive, colored construction paper.

6. Hymnbooks: Copy your favorite hymns or clip from old Bible leaflets. Bind with attractive cover.

* Prepared from outlines copyrighted by the International Council of Religious Education.

[1] Cloth, $1.00, paper, 60 cents. Order from your nearest American Baptist Publication Society book store.

Session 1. January 4

OUR WORLD-WIDE CHURCH

This session opens the unit. Read the introduction carefully, so you may guide your junior leader in planning a meeting that will fit in with the other sessions. Meet together in adequate time to plan carefully.

Session Outline

Quiet Music.
Introducing the Study. Adult counselor. (See below.)
Introducing Today's Study. Junior leader.
Introduction To Hymn-Poem. Junior leader.
Hymn-Poem. "Let the Song Go Round the Earth."
Offering Service.
Scripture. Ephesians 3: 14-19.
Prayer. Junior leader.
Talks. By three juniors.
Hymn. "In Christ There Is No East or West."
Introducing the Service Activity. Adult counselor.
Work Period.
Closing Hymn.

Your Announcement about the New Study

Today we start a new study, "Our World-wide Church." We all know about our own neighborhood church where we work, study, and worship. We know about the many churches like ours which, in the Baptist denomination, band themselves together to do work in other places, such as our missionary work in far countries and at home. This study takes up another idea, that of a world-wide church, made up of many churches, of many different races and nations and countries, denominations and brotherhoods, having many different ways and customs, yet all following our Lord and Master, Jesus Christ. The world today is in a sad state. The followers of Jesus in this world-wide church have something to give the world to cure it of war and sadness if all people only were willing to follow Jesus' way and to work together. In this study we shall hear some things about our world-wide church.

Session 2. January 11

"THOU SHALT LOVE THY NEIGHBOR"

Recall or reread the introduction and the materials used in the first session. Plan this session carefully with the junior leader.

Session Outline

Quiet Music.
Introducing Today's Study. Junior leader.
Hymn. "In Christ There Is No East or West."
Scripture. Luke 10: 25-28; Matthew 5: 43-45.
Statements. By four juniors.
Short Prayers. By several juniors.
Offering Service.
Work Period. Guided by adult counselor. (See below.)
Discussion. This is outlined in the junior material. (See *Juniors* for January 4.) If too difficult for your junior leader, plan to lead it yourself.
Closing Hymn. "We've a Story To Tell to the Nations."

Session 3. January 18

"GIVE YE THEM BREAD"

This session deals with co-operative help. Many church organizations are joining hands today to help the world's need through a common group.

Session Outline

Quiet Music.
Introducing Today's Topic.
Scripture. (With comment.)
Hymn. "Joy to the World."
Prayer. By a junior.
Offering.
Short Talks. By several juniors.
Discussion. Led by adult counselor. (See suggestions below.)
Work Period.
Closing Hymn. "Let the Song Go Round the Earth."

Discussion

Our churches join with other churches to make plans. In today's talks we have found them making plans to help the peoples of the world. After the church has made the plans, what then? What happens? Who carries them out? (The children may suggest that workers appointed by the church do so.) We are a part not only of our own church here, and of our denomination, but of the world-wide church. Do we have a part in carrying out plans for helping the world's suffering people? (The children may suggest their various offerings. They should mention specific instances of giving in which they have taken part during the past year.) The world church working as a group and the various churches working separately have not enough money and clothing and food and homes and workers to care for all the suffering. How can the world-wide church have more of these things with which to help people? (The children should come to the conclusion that they themselves can do more specific things to help. Help them to consider some definite project to carry out during the next few months. They may earn or save money for specific refugee relief; or gather good but outgrown clothing and shoes; or make toys for migrant centers; or do some other special thing.) Close with the thought that our world-wide church can plan; but it depends on *each individual member* of the church whether the plans can be carried out or not.

Session 4. January 25

"THEY SHALL BE ONE FLOCK"

This session deals with the practical church union which is a definite trend of our times. It has been brought about partly by a realization that division brings weakness; partly by a growing concern of the churches with fundamental likenesses shared by all. In the case of Japan, union has been forced by a non-Christian government. At any rate, the need and possibility of co-operative work, whether there is actual union or not is one of the strengths of Christianity to which the Madras Conference calls attention. Our children need to become aware of it.

This meeting is mainly informational. Be ready to help the children to relate their reports to the trend given you above. You will yourself guide their discussion about joining with some other junior group for a meeting, if you decide this is a wise thing to attempt.

Session Outline

Work Period.
Quiet Music.
Introducing Today's Study.
Scripture. A junior or the adult counselor.
Reports.
Hymn. "Let the Song Go Round the Earth."
Offering Service.
Discussion. Shall We Plan a Session with Other Groups? (See below.)
Prayer. By a junior.

Suggestions for a Joint Meeting

Working and worshiping together can and should begin right in the neighborhood. Most communities have at least two churches. Baptist and Disciples juniors may be studying this unit at the same time. They might join for the last session. Or, they may join to have some special lantern slide pictures of the work their churches are doing abroad. They might have a work meeting, to prepare vacation church school materials for a migrant center. They might plan a joint outdoor sunrise service. They may look forward to a union daily vacation church school. Decide what is possible, consulting the adult leader of the group you wish to join. The children will need (1) to decide that they want such a union meeting, or party, or project; (2) to appoint a committee to meet with a committee from the other junior group to plan what to do.

Session 5. February 1

SHARING WITH EACH OTHER

The story with which this session deals is one of the thrilling and interesting outcomes of the co-operative spirit rising above the divisions of war. Study carefully the material given in the junior leader's suggestions. (See *Juniors* for January 25.) Then help him to plan his meeting so it will be especially interesting. It is suggested that you give the background talk this time.

If you have planned to make this a joint session with some other group the two leaders, one from each group, may meet with you and the counselor of the other group to plan the meeting.

Session Outline

WORK PERIOD. Have this first and finish and pack, or set forth for display, what has been prepared.

QUIET MUSIC.

INTRODUCING TODAY'S TOPIC.

HYMN. "In Christ There Is No East or West."

OFFERING SERVICE.

SCRIPTURE. By a junior.

SHORT PRAYERS. By several juniors.

BACKGROUND FOR THE STORIES. Adult counselor.

STORIES OF SHARING. By several juniors.

PRESENTATION OF GIFTS. By a junior.

PRAYER OF DEDICATION. By a junior.

HYMN. "Let the Song Go Round the Earth."

Background for the Stories

During these last years of warfare, something has happened which has not happened before. We are going to hear about it soon. But first we must know why and how it became necessary.

One rule of this war is not to let any money go out from a country that is at war. It must all be spent within the country, or else for buying supplies for the country. When Germany went to war, all the money which was going to the missionary work of the German Christian churches had to stop. When the Netherlands were invaded and conquered, all the money which was ready to go to their missionaries in other parts of the world was ordered kept in Holland. So in many other countries.

Now what was to happen to the missionaries whose salaries came from those countries? What would happen to orphaned children whose support came from Christian people in the churches of those countries? To lepers? To hospitals? To schools? To teachers? To preachers? To all the missionary work of those churches in far-distant lands? I suppose you will say, "Well, it would have to stop." We shall hear about what actually has happened.

FEAR OR SECURITY?

(Concluded from page 19)

of my friends were afraid of storms. Their fear was the direct result of fear on the part of their mothers who had transmitted their fright so that their children suffered terribly every time a dark cloud appeared. If my mother was afraid she certainly did not let us children know it. Consequently I, too, grew up unafraid. My own children have not an ounce of fear for storms. They take whatever precautions are necessary but when they have done what they can they watch the beauty of clouds, rain and wind effects, or find some other peaceful occupation. They realize what storms may do, what havoc they may cause, but they also know that the sun will shine again and that then a damaged world may be rebuilt to withstand storms.

I want them to have this same faith in regard to the world turmoil today. True, it is uphill business, but if we as Christians prove unfaithful to the obligations and trust of our Lord and Saviour, Jesus Christ, who will carry on?

WORSHIP FOR JANUARY

(Concluded from page 30)

people who wondered, as your parents and you do, about how and why God provided things for them. They sometimes worried, too, because they thought that they would not be taken care of. Jesus told this story. You may find it in your Bibles in Matthew 6: 25-34, or you may look at the picture showing Jesus as he told the story. (Use Elsie Anna Wood's picture or the picture "Jesus Teaching," by Woodward, in the new Judson Keystone Primary Picture Set for Year I, Part 1.)

STORY. Retold from Matthew 6: 25-34.

CONVERSATION. "How did Jesus say that God provided for us first of all?" (Jesus said that he would help people to be brave and strong.)

"God must have loved us very much to have planned for us in so many ways."

PRAYER. Shall we thank God for his care for us, for the orderly way in which the world is governed? Let us ask God to help us to learn to obey his laws and not to break them. Let us ask God to make our lives orderly, too.

OFFERING.

HYMN. "All Things Praise Thee."

4. Discoveries in the World of People

Preparation

Those who are responsible for the worship center should place Tom Curr's picture, "Follow Me," in a prominent place in the worship center. Other pictures which show Jesus with children or adults of other races might be used around the room.

MUSICAL PRELUDE. "The Workers."

CALL TO WORSHIP.

Leader:

Let the peoples praise thee, O God,
Let all the peoples praise thee.

HYMN. "A Call To Worship."

PICTURE STUDY. Let one of the committee plan to lead a brief discussion of the picture, bringing out the facts that the children are having a good time with Jesus; that there are children of all races; that they are going toward a city; that Jesus looks so strong and eager.

STORY. "Jotham's Secret."

This story is based on an imaginary incident in the life of Jesus. A boy who has just come to the neighborhood learns why the children love Jesus and he, too, wishes to become a friend of Jesus. It is found in *Stories for Junior Worship*, by Alice Geer Kelsey. It was published by the Abingdon-Cokesbury Press.

HYMN. "All the World's Working."

PRAYER. Stress the need for loving and helping all people regardless of the differences we seem to see; the need for all people to be workers in the community, and ask for help that juniors may learn to be useful.

OFFERING.

HYMN. "All Things Praise Thee."

NURSERY DEPARTMENT

(Concluded from page 24)

with the various activities of "keeping house," the teacher may lead them to sing, "Mother sews and sews this way," or "Stirs and stirs this way," as they imitate their mothers. They will talk about the things their mothers do and bow their heads while the teacher says a thank-you for mothers. If the opportunity presents itself, "Margaret's Mother,"[1] may be told, though sometimes play under the guidance of the teacher is more valuable than the story.

Fourth Sunday

The setting will be the same as for the preceding Sunday except that the pictures will be of fathers and their occupations or fathers playing with children. The children will be led to find pictures of the work which their own fathers do and to play that they are fathers going to work. The story, "Father's Day at Home,"[1] may be told and a thank-you prayer may be said for fathers. The children might then play getting ready for father, preparing a meal, setting a table, placing his slippers by his chair. One of the children might play that he is the father coming home and the rest may meet him at the door.

[1] *Guiding Nursery Children in Home and Church*, McCallum.

TEMPTATION COMES

To the Christian Worker

By ELOISE GILMAN

ON the wall of the chapel in one of our Baptist seminaries hangs a map of the world on which, stretching from a focal point on the Pacific coast, lines go to all parts of the United States and to many centers in foreign and home mission fields. To the casual observer this has little meaning, but to the students in that school it represents a fellowship, for they have often heard and perhaps uttered the prayer, "Bless those who have gone out from this school." The map indicates points all over the world where Christian workers, alumni of the school, have found their field of service.

Days spent in the seminary are full of inspiration and high hopes. Having received a call to the ministry or to missionary service, having felt the urge to give his life to Christian work, the student enters into the class work with far greater zeal than he did in college. Professors and classmates give inspiration. The very buildings seem sacred because within those walls the experiences of worship and of high thinking take place.

We graduate with high hopes, feeling that surely some place is eagerly waiting for our services. Of course, we are humble and willing to fill even the small niches in life; yet, we secretly hope that some large church or field has had its eye on us. What if there is no attractive opening, and a period of waiting follows? Perchance, the opportunity comes, but one must take a more obscure place, a difficult position.

When a person accepts the responsibility of teaching in the church school he usually enters upon his work in much the same spirit as does the young minister. Also, the responsibility of serving as superintendent of the church school, or superintendent of one of the departments, such as the Junior High, the Senior High, or the Young People's, or the counselor of a young people's society or missionary group brings to the Christian worker a ringing challenge to do competent work, to be genuinely helpful to individuals and to the church itself.

Whoever you are and whatever your work may be, the sea of life certainly will have some rough sailing. In large churches as well as in small ones there are times when we feel that no man or woman ever came up against a proposition so difficult and with so many problems as ours. We are faced with one of our first temptations, *discouragement.* For a time, we quite forget the words of Jesus so often repeated: "Be of good cheer."

The second temptation follows closely. It is *impatience* with people, with situations, and with ourselves. We want things to move, but there are obstacles in the way. A young minister, musically inclined, tells of his experience in trying to get robes for the choir of his small church. The singers are enthusiastic. Eagerly they have scanned catalogs and samples to find suitable styles and materials. Alas, at the crucial moment word comes from one of the men in the church who for years has had considerable influence, "That is all foolishness. If money is used for such things I shall withdraw my support." Should the minister go ahead and make an issue of this? "We shall wait for a little while," said he. He has not abandoned his ideal. Its realization will come, but not immediately.

"We have never done it that way," was the firm rejoinder when a new plan was suggested to a group of church school workers. Patiently and diplomatically the Director of Christian Education began to work among them, and to her joy and satisfaction some months later found one of the leaders suggesting the same plan, now his very own idea.

The church school superintendent and teacher see the need of a new building and urge the matter at a meeting of the Advisory Board, but more experienced business men point out the practical difficulties to be met before it can be undertaken. These workers must exercise patience. "Why do they keep that person in office?" was the impatient question asked by a new leader. The answer revealed an old problem that required careful handling. Again, patience!

"Patience is the exercise of saints!" It is more than passive inactivity; it does not mean that people are going to walk over us. However, it is one of the requisites of able leadership.

Success often brings the third temptation, *to swell rather than to grow.* Again and again, we are enjoined to take on a spirit of humility, and it is easy to see the reason. As soon as we become proud because of what we think we know or can do, our usefulness is greatly impaired, a fact recognized long ago by the writer of Proverbs who said, "Pride goeth before destruction and a haughty spirit before a fall," and again by the

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OF THE GREAT SWEEP OF THINGS THAT HAVE AFFECTED THE PROGRESS OF THE HUMAN RACE, THE TWO GREATEST ARE THE COMING OF CHRIST AND THE DEVELOPMENT OF THE PRINTING ARTS.—JOY ELMER MORGAN, EDITOR, "THE JOURNAL OF THE NATIONAL EDUCATION ASSOCIATION OF THE UNITED STATES"

Keystone View Co.

New Testament writer: "Be clothed with humility. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."

Efficient leadership requires the apprenticeship of long hours of work and practical experience. There is much we have to learn as we go along, and a part of it can be learned only in the "school of hard knocks" and from those with whom we labor. Growth must come from the bottom up, rather than from the top down.

As our work makes increasing demands upon us, there is the temptation to *neglect study*. Training in the college and the seminary is good, but it is only a beginning. The changing world and contacts with people who have varied experiences and problems make it imperative that the Christian leader keep constantly aware of the best writing and thinking of his day.

"I have no time to read," a boy once complained to John G. Lonsdale, president of the American Bankers Association.

"Then you have no time to succeed," was the executive's prompt reply.

The kind of books we have and read helps definitely to determine our present and future success. Learning to accept truth from a variety of sources helps to keep one from becoming dogmatic. What Paul said to Timothy, he says to every Christian worker, "Give thyself to reading." He felt the need of books, this man who wrote the greater part of the New Testament. He had wider experience than any of us will ever have, and yet he kept on reading. The leader today who fails to read will never be read.

If this is true of secular books and magazines it is much more true of the leader's study of the Bible. Is it possible that a Christian leader will ever be content with a superficial study of the Book of Books? Of a minister now well along in years it has often been said, "He always gives us something to think about, something helpful for our daily lives. He surely knows and understands his Bible." Truly he does, for he studies it daily, not alone from commentaries and helps but from first-hand reading and many hours of meditation.

"Word of the ever-living God
  Will of his glorious Son;
Without thee how could earth be trod,
  Or heaven itself be won?
Lord, grant us all aright to learn
  The wisdom it imparts;
And to its heavenly teaching turn,
  With simple, childlike hearts."

The temptation to become *too professional* is common. It shows in the tone of voice and in certain mannerisms adapted. Often we hear the "ministerial tone" used in the pulpit and in public prayers. Women sometimes take on a mannish voice when speaking in public, quite unlike their natural speech. Have you had the experience of listening to an explanation given by a doctor or other professional person and then turned to him and said, "Now tell me what that means in words I can understand." The professional religious worker, without realizing it, is often guilty of the same fault. Certain theological and educational phrases are used glibly without thinking that the average lay person does not catch their full significance.

There is danger of becoming so familiar with "holy things" that we treat them lightly. Thoughtless joking, light remarks, and caricatures give the impression of a lack of sincerity and depth of purpose. Familiarity also leads to formalism or to a casual manner unless one is constantly alert.

Professionalism finds expression in a "Keep Off the Grass" attitude. We become difficult to approach. Office hours keep some away, but more frequently timid souls feel that we do not care to be bothered with them and their problems. Something for them would be lost, they feel, if they were to disclose their thoughts and their weaknesses to one thus set upon a pedestal. "Visitors Welcome" displayed in our attitude proves to be much more helpful.

(Please turn to page 45)

GREAT IS OUR LORD, AND MIGHTY IN POWER; HIS UNDERSTANDING IS INFINITE.
HE GIVETH SNOW LIKE WOOL; HE SCATTERETH THE HOAR-FROST LIKE ASHES.
HE CASTETH FORTH HIS ICE LIKE MORSELS: WHO CAN STAND BEFORE HIS COLD?
HE SENDETH OUT HIS WORD, AND MELTETH THEM: HE CAUSETH HIS WIND TO BLOW, AND THE WATERS FLOW.
PRAISE YE JEHOVAH.—(Ps. 147: 5, 16-18, 20*c*)

R. W. Stringfield

Days to Come[1]

A Fantasy Dedicated to the Church Youth Movement

By MARCUS L. BACH

Characters

First Figure
Second Figure
The Mother
The Youth
The Visitor

Time: The present.

Scene: The setting for this drama is the church chancel itself. Perhaps no changes will be necessary. You may want to arrange the pulpit furnishings to allow proper playing space and you will also need to prepare an altar with its candles. However, the keynote for the scene is simplicity. The light is quiet and subdued. A soft, musical background will enhance the production.

The drama opens with two figures robed in black standing on either side of an altar, on which many candles are burning. These are snuffed out by the figures during their speeches prior to the entrance of the Mother and the Youth. By that time only one candle remains lighted. The figures speak in the manner of a recitative.

First Figure. There is no blind terror these days driving man to religion. There is no central theme making man pledge allegiance to God. For the first time in history no compulsion of any kind forces man to seek the Infinite.

Second Figure. For the first time in history man is invited—not compelled—to partake of spiritual truths. But man heeds no invitation. He feels he can get along without religion. He is too engrossed in the world for spiritual reflection.

First Figure. He retains a semblance of the form of religion, but cares little about religion's content or essentials. Darkness is come upon him but he is content.

Second Figure. Chaos and corruption, world depressions, strife, war, and death do not shake him from his lethargies.

First Figure. So many creeds, so many faiths, that men have gone from doubt to disbelief.

Second Figure. Where are the seekers, they who hunt adventure and experience in the ways of God?

First Figure. Where are the guards of faith whose voices spoke from martyrdom? Unchampioned, desolate — they have gone down the way of discard and neglect.

Globe

"THE MOST IMPORTANT THING IN THE WORLD IS TO KEEP ON EDUCATING OUR YOUNG PEOPLE TO BUILD A NEW CHINA."
—WHAT MRS. SWAIN HEARD IN CHINA

Second Figure. Why do they say, "keep candles lighted"? Here stands the temple still but where are men to cast their souls upon the throne?

First Figure. Indifference moves across the land. Lament all you who fan religion's flame.

First Figure and Second Figure. We are the thoughts widespread in Christendom.

First Figure. Does the old God still live who quickened men and asked response from those who bore his name?

Second Figure. Is it all counted folly that men gave their lives for a belief? The deep cathedral rock upon which it stands, has it crumbled that people fear to kneel in prayer within its doors?

First Figure. Can life endure if it has lost relation to the Infinite?

Second Figure. Can nations stand where God has been destroyed?

First Figure. A barren world. A godless world. Forgotten are those altars of the Lord where once men prayed. If there were circumstances to persuade men to return they have but served to turn him far aside.

Second Figure. Wait! I felt a rush of air, cool from without. The candle flickered and burns brighter.

(*Enter* The Mother *and* The Youth. *She is a woman of middle age; he is a boy of fifteen or slightly older. They can enter at the rear of the church and walk slowly down a side aisle.*)

First Figure. Someone has entered. It is well we are invisible. Who comes into the chapel at this hour?

Second Figure. It is a woman with a youth; she approaches.

First Figure. The one of such an age not to be counted wise; the youth too young to be believed.

The Mother. This is the chapel, my son, where men have always come to find life and light and courage. It is God's house built and dedicated to him. Will you remember that?

The Youth. Yes.

The Mother. Many years ago, when the Master was a boy, he went to church—it was *his* Father's house, he said. This is *your* father's house. Its people may not always live uprightly, there may be defects here to make you doubtful and perplexed—but the church will be what you make it. It will be as great as your greatest dream or as small as your smallest thought.

The Youth. Yes, Mother. Tell me, what are those figures standing there beside the altar?

The Mother. Figures? I see nothing.

The Youth. They are dark and tall. They stand motionless.

The Mother. Some claim to have seen visions, but I have never seen any. I come here daily and light the candles on the altar; when I return they have been snuffed out. What do you see?

The Youth. Listen!

First Figure. What of the church's youth? What will be the answer when the world says, "Show us your God"?

Second Figure. They, too, have wandered far afield and find belief of little use.

Mother. What do you hear?

Youth. I heard the figures speak and one said, "What of the church's youth?

[1] Used by permission. Additional copies of this play must be secured from the Church World Press, 616 E. St. Clair Street, Cleveland, Ohio.

What will be the answer when the world says, 'Show us your god'?"

MOTHER. Perhaps these are thoughts that make themselves articulate, my son. You will hear them always. Show us your God. Well, let that be your task. Rebuild the altars of your fathers and bring back the glory that once belonged to Christendom!

YOUTH. Men have suffered, haven't they, Mother, to bring us our belief?

MOTHER (*relighting some of the candles*). And men have died for it. Still some do not think religion challenging. Some do not think it adventurous. Some feel it has no vigor! But it is the most powerful thing in life—and you will be the one to bring it back to men!

YOUTH. Then I must prepare myself. I must come here often and listen to these figures. I must learn what we lack. I must be reminded of what men have lost.

MOTHER. The life beautiful has been lost. But it is here, it will remake the world, and bring back brotherhood and peace.

FIRST FIGURE. What of the cynicism into which the world is plunged? What of the wave of great indifference toward the church and creed? Can men still rise above all that? Can youth do anything in this great tragedy?

YOUTH. Yes!

MOTHER. Why did you say, "Yes"?

YOUTH. I heard the vision ask if youth could bring men out of their indifference. If only every mother would bring her son here to this altar so that he could hear the challenge.

MOTHER. And if every son would come back to rebuild the altars where his father worshiped—how quickly a world would be transformed.

YOUTH. How should I begin?

MOTHER. First, by believing. Believe that true religion leads to the highest good. Experience will teach you that it lifts man from the dust and makes him walk truthfully and courageously. Walk like that, my son, and others will follow.

YOUTH. But if religion does this, why do men ever neglect it?

MOTHER. Have you not heard that some love darkness better than light? Many have no desire; others fear some sacrifice; and others grope about perplexed, waiting for a leader. That leader must be youth consecrated and youth enlightened. See how these candles burn again? So you must light men's hearts.

YOUTH. I will try.

MOTHER. Make worship beautiful and it will prove enriching. Kneel here before the altar—(THE YOUTH *kneels. Far in the distance a choir is heard*). God made all things to be beautiful. Let men come here in reverence, hungering for beauty, leaving everything that is unclean. Have you not heard it said,

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CHURCH PEOPLE MUST NOT LOSE SIGHT OF THE VALUES OF YOUTH GATHERINGS AS A MEANS OF FORMULATING IDEALS AND STANDARDS THAT WILL ENDURE FOR LIFE. —GOVERNOR HAROLD E. STASSEN OF MINNESOTA

"O well for him whose will is strong!
He suffers, but he will not suffer long;
He suffers, but he cannot suffer wrong;
For him moves not the loud world's random mock,
Nor all calamity's highest waves confound,
He is a promontory rock
That, compassed round with turbulent sound
In middle ocean meets the surging shock,
Tempest-buffeted, citadel-crowned?"

YOUTH (*praying*). God make me strong, and worthy of the tasks, the tasks that wait my hand.

(*The choir continues a moment, then falls silent.* THE MOTHER *retreats a step out of the light.*)

FIRST FIGURE. I wonder if he knows what he is asking? To bring men back to true Christianity will mean a struggle.

SECOND FIGURE. How deeply, though, the right use of a chapel stirs the heart.

FIRST FIGURE. Let us press in upon him closer. (*They advance toward* THE YOUTH *and take their places very close to him.*) Look out across America and see the scattered faiths—see discord and division—men walk like sheep without a shepherd—and you—you are but a youth.

SECOND FIGURE. It is far easier to light candles than to light men's hearts. Once in far-off Galilee a young man thought to bring men back to God and they led Him out to Calvary. (THE YOUTH *rises.*)

THE YOUTH. But he who loves his fellow men will want to make them morally secure and spiritually strong.

FIRST FIGURE. Give that task to bolder hands.

SECOND FIGURE. What do you know of

(*Please turn to page 39*)

An Adventure in Understanding

JUNIOR HIGHS LOOK AT CHINA

By RUTH BURLINGAME CHESNEY

THE School of World Friendship, held annually by The First Baptist Church of Los Angeles, is a high spot in the church year. As usual the boys and the girls of the Junior High Department voted to attend and this past year they wanted to spend their study time on China. In talking over plans the student officers decided that the department would enjoy participating actively instead of listening to a lecturer. As it turned out, this plan proved to be valuable and interesting to all.

First we set up the objectives for our eight weeks of study. We felt that if boys and girls are to understand a civilization fairly well they need to become familiar not only with the common achievements of a people, but also, with the ideas and the ideals back of these successes.

Confucius, the ancient philosopher, once said, "Men's natures are alike; it is their habits that carry them far apart." So our boys and girls set to work to learn the habits that created such great differences between us and our Chinese neighbors. We established the following goals:

1. To appreciate the values of democracy for all peoples.
2. To feel that we are a part of a common brotherhood—regardless of nationality, race, language, or religion.
3. To increase our understanding of our Chinese neighbors through a study of their culture, philosophy and way of life.
4. To appreciate the blessings we have —"The American Way" of life, a Christian country, a loving God.

An orientation hour (a time of getting our bearings) initiated our study. Before church school on the opening Sunday, a committee made our room interesting and attractive with pictures, maps, and Chinese articles for atmosphere. As the boys and the girls entered the room they noticed the changed surroundings immediately, perhaps because of the subtle fragrance of incense. Since our group could not get first-hand experience we tried to establish an environment through effective arrangement, the media of books, pictures, costumes, handcraft, and any object that would add concreteness and vividness.

This hour of getting our bearings challenged the attention of all. China's story was told in broad sweeps as colorful as her own beautiful embroideries. Pupils and teachers raised such questions as: "How and where do the Chinese people live? How have they lived in the past? What are their standards of right and wrong, of family life? What is their religion? What are their ideas of liberty and justice? What do we know about their economic life? How has the geography of their country affected their lives? How do their ideas of civilization compare with ours? Why should we learn about them? Have we any responsibility toward these people?

Out of this discussion, the classes decided on topics for individual study and oral reports. Volunteers offered to plan programs for the following two Sundays, covering a panel presentation of the geography, the resources, the products, the history, and the government of China.

One Sunday a committee gave a brief introduction to Chinese fine arts, with a short presentation of Chinese literature and music. Members of the group talked about architecture, silk culture, manufacturing and other important achievements. Others brought in recordings of, "Primitive Music of the Cantonese," "Chinese Instrumental Music," a classical drama, a modern drama, Chinese Folk Songs, Chinese Mother Goose Hymns, and some occidental music about China.

The story of Baptists in China as told by a veteran missionary gave us a new appreciation and understanding of the heroism of these noble men and women who have obeyed the command, "Go ye into all the world."

Another Sunday brought us the story of work being done by Baptists for the Chinese of our own city. On the Sunday following a local Chinese family visited with us. In costume they reminisced about their country and their people. Later on another program was built around a movie of China that brought vividly to our minds many things about which we had read or studied.

Special features of the whole study included: setting up a library for our department, preparing an exhibit of Chinese materials, a trip to Chinatown, and planning for the care of Chinese orphans. The pupils eagerly read a number of books about China and various phases of Chinese life, and this research enabled them to change the exhibits weekly in order to supplement or enrich the theme of the day.

In evaluating our mission study program we feel quite enthusiastic. The pupils say that they gained more in

THE PUPILS SAY THEY HAVE GAINED A BETTER APPRECIATION OF THE DEBT WE OWE TO THE ORIENT FOR EASTERN CONTRIBUTIONS TO CIVILIZATION IN THE FIELDS OF ART, LITERATURE, SCIENCE AND THE CRAFTS

Ralph Berry

Ralph Berry

THE PUPILS EAGERLY READ A NUMBER OF BOOKS ABOUT CHINA AND VARIOUS PHASES OF CHINESE LIFE, AND THIS RESEARCH ENABLED THEM TO CHANGE THE EXHIBITS WEEKLY IN ORDER TO SUPPLEMENT OR ENRICH THE THEME OF THE DAY

understanding and appreciation through participating in this study than if they had merely listened to teachers lecture on the subject. They have learned more about what Baptist missionaries are doing and about specific mission needs. They have learned more about the Chinese and how they live both here and in China. They have gained a better appreciation of the debt we owe to the Orient for eastern contributions to civilization in the fields of art, literature, science, and the crafts.

As a department we have experienced a deepening of our knowledge, our sympathies, our friendships, and have been awakened to new horizons and greater spiritual values.

DAYS TO COME

(Concluded from page 37)

creeds or doctrines? What answers will you give to skeptics? What will you say to moralism, humanism, realism, behaviorism, and a score of others equally divergent in belief?

First Figure. See how small you really are?

The Youth (*vehemently*). Don't press upon me! Youth will find a way! Perhaps men have been seeking religion as a means of escape from life in all their isms. We will bring them religion, not that they may escape but that life may be transformed. Not as a retreat but as an experience.

First Figure. You talk boldly because you are in the chapel and your mother is near. Wait until you get outside and the street air strikes your face. Wait until the world swallows you. Wait until men laugh. Wait until they hold you up to ridicule.

Second Figure (*laying a hand on the boy*). Some will lay their hands on you like this and cry "Fanatic!" "Christian!" Think of that day!

First Figure. And others will go on living their lives of ease. Do you owe men this much?

The Youth (*faltering*). I owe God everything.

First Figure (*laying his hand on* The Youth). See, you are afraid! No wonder! It will take a revolution, not a vision to make modern man stop and think about God!

Second Figure. So go back to your home and forget the challenge that has come to you!

First Figure. Let someone else first put his hand to this task. Turn back, youth!

First and Second Figures. Turn back!

The Youth (*wrenching himself free*). No! (*He stands defiant, but fearful, facing the figures.*)

Mother (*coming forward*). What is it?

The Youth. They laid hold on me and told me to turn back.

Mother. You heard that?

The Youth. Yes! They were close upon me and shut out the light. Oh, I wonder if I can do anything. The world is so large and the task so great!

Mother. But you are my son!

The Youth. Even then, I feel small and alone.

(*A commanding figure dressed in white appears.*)

Mother. Who are you?

The Visitor. I am the Spirit of those who have believed, the Spirit of those who dared in the past what youth must dare in the present. I am the memory of the faithful upon whose ideals our churches and our nation have been built.

Mother. You are more than welcome here.

The Visitor. I have come to give my hand to youth. I have come to banish thoughts that would hold youth back from endeavor. (*During his next lines, the two black-gowned figures gradually withdraw and disappear.*) We, too, in our age were often perplexed and seemingly defeated. But now we know that our efforts were not in vain. Now we know that our visions and our deeds still move silently throughout Christendom and keep it secure.

The Youth. Then you will help me? If I can feel that I am not alone but that I have memory of the past and the vision of the future to help me——

The Visitor. Here! (*He extends his hand.* The Youth *takes it firmly.*) I will never forsake you. Therefore, take heart! You will often be appalled at the narrow search of man. You will see how he is content with sand while fields of harvest wait. You will see how some have their little toys of wealth and power and ask no more. But everywhere there are those who long to drink of the deeper life, who dare look up to God.

Mother. Pray that my son will be like one of them! I, too, will walk beside him.

The Visitor. There have always been those who have reached beyond creeds and dogmas for a religion that would prove enriching in the present day. There have always been those not content with being men, but eager to be masters. There have been those in every age who sought something to love, something to do, and something for which to hope.

The Youth. One day, perhaps, all youths of Christendom will join hands and go forward in that thought. For out of it all will grow a common work, a common hope, and an allegiance to one Father—God.

(*A cross flames above the altar. The trio turns and kneels before it. The choir music swells out triumphantly.*)

■

Though we travel the world over to find the beautiful, we must carry it with us—or we find it not.—Ralph Waldo Emerson.

LAST SUMMER 189 YOUNG PEOPLE AND THEIR ADVISERS WENT TO ESTES PARK TO PARTICIPATE IN THE WORK OF THE CHRISTIAN YOUTH COUNCIL OF NORTH AMERICA

They Lifted Their Eyes Unto the Hills

BY DOROTHY WITMER[1]

BUILD Today for a Christian World." A grammarian whose technical mind ignores meanings would call it an imperative sentence. "Build Today for a Christian World." A cynic whose prejudiced mind always fails to catch great challenges might call it merely wishful thinking. "Build Today for a Christian World." What do these words say to *you?*

Before you try to answer the question, let us turn our attention to the group that first phrased this sentence. Our eyes focus upon 189 young people and their advisers meeting together at Estes Park high in the Rocky Mountains of Colorado. Their name you may have heard before—the Christian Youth Council of North America. The young people's department of your denomination is represented on this Council, and twenty-one young Baptists attended the latest meeting.

Three years have passed since the last Council meeting in Columbus, Ohio. In 1938, the major part of the world was nominally at peace. In 1941, even the encircling peaks of the snow-capped Rockies could not obliterate the consciousness of a world at war. So this group of young people and their adult advisers dedicated themselves to determining the task of Christian young people in America here and now, in 1941. They said, "Build *Today for* a Christian World."

[1] Vice-president, Christian Youth Council of North America.

The Council, presided over by Dr. J. Carrell Morris who has been its president since 1938, elected as its officers for the next two years the following young people: President, Mildred G. Nicholls, Cleveland, Ohio, representative from the Pilgrim Fellowship of the Congregational Christian Church; Vice-presidents, Thomas Hoshiyama, San Francisco, from the Northern California Christian Youth Council; Ralph Ritchie, Charleston, W. Va., of the Presbyterian Church, U.S.A., and Dorothy Witmer, Collegeville, Pa., of the Youth Fellowship of the Evangelical and Reformed Church. The secretary will be Olivia Stokes, New York City, of the New York State Christian Youth Council, and John Mitchell, Detroit, from the Presbyterian Church, U.S.A., will serve as financial secretary.

The geographical and denominational diversity of other officers is typical of the composition of the Council. Eighteen denominations were represented officially at this meeting as well as eighteen state youth councils and five national interdenominational youth agencies. Via auto, bus, train, and even thumb, they arrived from thirty-seven states and the District of Columbia. As their associations through work, play, and worship brought them closer together, external differences of race, color, and creed faded into insignificance, and the spirit of unity that lies behind the ideals of the United Christian Youth Movement was reaffirmed.

Realizing full well the enormity of their task, they turned their minds to a careful study of the world of individuals and of nations around them. To do so, they divided themselves into seven study groups or commissions.

Commission One was asked to study the best means by which young people can develop a creative approach to the Bible. Their statement of the need for Bible study provides food for thought: "Despite the fact that most of our Christian youth have come through our Sunday school system of instruction, there appears to be a widespread ignorance of the Bible, amounting almost to illiteracy." Can we deny this indictment? Is it not a problem in *your* community? However, the commission did not stop with negative criticism. Its findings hold a wealth of suggestions that may develop a vast body of young Christians who are trained in the basic literature of our faith—the Bible.

A second commission studied the means by which each one of us can practice Christianity in the disciplines of our own lives. Every one of us who calls himself a Christian needs to pause frequently, stand off from himself and take a searching inventory of his own manner of living. All of us must ask ourselves whether or not we have disciplined our *bodies* with a proper balance of work, relaxation and wholesome recreation. Finally, we must ask ourselves if we have disciplined our *spiritual lives* by seeking always to live in the presence of God. In a confused world where individuals are torn by mental, emotional, and spiritual conflicts, each one of us needs guidance in finding and clinging to those ideals that make for calm, purposeful living. The report of this commission offers such guidance for individuals and groups.

The outreaches of Christianity extend from the individual to all of his fellows, and so a third group of young people sought to determine the place of the Christian church in a world of conflict. Do front-line trenches make for a *number* of forms of Christianity that are compartmentalized behind national boundaries? Do social distinctions in a local community justify one set of Christian ideals for the privileged and another for the underprivileged? Our first impulse is to answer indignantly, "Of course not!" but how far have we translated into reality our ideal of Christian unity that crosses all barriers and embraces conflicting groups and peoples? We must begin *now.* This commission hoped to inspire you and me and our small nuclei

of friends to revitalize our church and to give it a new sense of urgency in resolving individual, national, and international conflicts. For that purpose its report is alive with specific suggestions for individual and community action in the face of conflicts.

The fourth study group consisted of those young people who place uppermost in their thinking a dream of a post-war world organization based on Christian ideals. They took cognizance of the strength and the weakness of the League of Nations, and they tried to formulate the principles on which a just and a durable peace must be founded. Their own words describe what they hope Christian youth will do: "The presentation of abstract though essential principles of a just and lasting peace is not enough. Church members need to be fired with a passion for world understanding, and the ideals need to be translated into practical terms which come to grips with the actual world situation. Lack of a sense of urgency and responsibility, on the one hand, and ignorance of historical backgrounds, economic and social drives, and political theories, on the other, seem to us to be the major obstacles to effective Christian work in this field. Consequently, we feel that Christian groups, if they are to make a real contribution to the establishment of world order consistent with Christian principles, must undertake earnestly the two-fold task of study and action."

The fifth commission was concerned especially with bringing about harmonious relationships among those who differ. They studied the problem from five different angles: racial and interfaith relations, civil liberties, military service and conscientious objection, religion and labor, and immediate peace action. In the suggestions contained in their report they have combined recommendations for practical actions which young people in Christian groups across the country have tried and found workable.

Since our lives are bound up in the communities in which we live, the problems of *local communities* become ours. Therefore the sixth commission devoted hours of study to finding means of solving youth problems through united community action. This is not the place to reproduce their suggested projects, but no leader in young people's work in any community, whether it be rural or urban, can afford to neglect giving this section of the Council's report thorough study.

Such a Council meeting felt obligated to analyze the past history of this seven-year-old United Christian Youth Movement. The last commission, therefore, looked to the *past* to ascertain how much correlation could be found between the program of the Movement and the programs of the member agencies. It looked to the *future* in making to the officers and the administrators specific recommendations that were designed to develop a more inclusive and co-operative youth program.

In 1934, the first Council, meeting at Lake Geneva, Wisconsin, adopted as its theme for the years ahead the words with which we have become so familiar and around which we have planned so much of our activity, the theme, "Christian Youth Building a New World." Out of the 1941 Council comes our special emphasis of that theme—a challenge as alive and vital as the former one. You have already been introduced to it in the opening sentence of this article: "*Build Today for a Christian World.*" Do these words have meaning for you? Are you ready to answer their challenge? In your own community will you open your eyes as never before to the needs around you? Will you tackle them with your prayers, your money, your lives? Will you put your shoulders to the wheel beside thousands of other young Christians who have pledged themselves to "Build Today for a Christian World"?

WHO ASKED?

Questions from the Bible

1. Adam . . . . where art thou?
2. Am I my brother's keeper?
3. What must I do to be saved?
4. Understandest thou what thou readest?
5. Can there any good thing come out of Nazareth?
6. When . . . . they shall say to me, What is his name? what shall I say unto them?
7. What shall I do to inherit eternal life?
8. Who then can be saved?
9. For whether is greater, the gift, or the altar that sanctifieth the gift?
10. Is anything too hard for the Lord?
11. Behold the fire and the wood: but where is the lamb for a burnt offering?
12. Because there were no graves in Egypt, hast thou taken us away to die in the wilderness?
13. Whom say ye that I am?
14. Doth Job fear God for nought?
15. Who knoweth whether thou art come to the kingdom for such a time as this?
16. What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?
17. What is a man profited, if he shall gain the whole world, and lose his own soul?
18. Who hath believed our report?
19. Is it lawful to give tribute unto Caesar, or not?
20. Shall we receive good at the hand of God, and shall we not receive evil?
21. Could ye not watch with me one hour?
22. By what authority doest thou these things?
23. Know ye not that your body is the temple of the Holy Ghost which is in you?
24. What have we to do with thee, Jesus, thou Son of God?
25. Where hast thou gleaned today?
26. Where is he that is born King of the Jews?
27. Why was this waste of the ointment made?
28. O death, where is thy sting? O grave, where is thy victory?
29. Were there not ten cleansed? But where are the nine?
30. Master, where dwellest thou?
31. Woman, why weepest thou?
32. My God, my God, why hast thou forsaken me?
33. Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?
34. And who is my neighbor?
35. Which is the first commandment of all?
36. Whereby shall I know this? for I am an old man, and my wife well stricken in years.
37. Master, is it I?
38. The child is not; and I, whither shall I go?
39. Lord, why cannot I follow thee now? I will lay down my life for thy sake.
40. Why, what evil hath he done?
41. How can Satan cast out Satan?
42. Art thou he that troubleth Israel?
43. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?
44. Is it nothing to you, all ye that pass by?
45. Wherefore do ye spend money for that which is not bread? And your labor for that which satisfieth not?
46. Whom shall I bring up unto thee?
47. Who is on the Lord's side?
48. What is man, that thou art mindful of him?
49. Carest thou not that we perish?
50. Who is my mother? and who are my brethren?

(Answers on page 43)

Saluting Soldiers and Sailors

By RUTH RUSSELL

HE has been in camp for the past month, but you may not have his address, so here it is. I wish you young people would write to him so he will get all the news from here. His first Sunday in camp was so different, and he missed his church work. Please send him one of your camp songbooks; he may get the boys to singing."

So wrote the mother of a new trainee to the president of the B.Y.P.U. that her son had left when drafted into the army. The secretary marked the mailing list so that copies of invitations or notices of their meetings might be sent on regularly for his information. She also told the pastor so that the name might go on the church mailing list and the boy would receive the church bulletin while away. And into the mail that night went a copy of the songbook they had made a year ago in summer camp.

After all this was done, the young people knew they were not finished. A committee offered to look into the problems and the opportunities growing out of the national emergency. They found a twofold situation: the problem of keeping in touch with the local church boys who had entered military service; and the necessity for extending a welcome to boys from some other community who now found themselves in this vicinity because of military service or of extra work in the defense industries.

Two persons were selected as official representatives in handling these two types of activities. One was detailed to keep in touch with the young men who had left the local group. This one first of all compiled a list of names and addresses, making typed copies for all who signified their willingness to send notes or letters to the trainees. In addition the chairman herself volunteered to send a weekly newsletter—a friendly message from home to camp. Those who could not easily find time to write a letter offered to collect newspaper clippings or picture post cards and turn them over to someone else to address and mail.

The chairman's list of names and addresses also included the birth dates of the men, and notations were made on a group calendar to be sure that each had at least one card from the group on his birthday. A special committee took care of Christmas cards and presents.

The commercial greeting card companies already have seized the opportunity to put into circulation inexpensive greeting cards with messages for draftees. The business world also has been quick to sense the opportunities in suggesting ways "to remember him at camp"—sometimes the same store window that carries such a suggestion bears a card to "remember the folks back home," and tempting boxes of candy stand between the signs! This brought up the idea of home-made candy as a possibility for remembrance and as an opportunity for an informal evening of fun for the group. Meeting in the kitchen of one of the homes the young people made large squares of chocolate fudge, wrapped each in oiled paper and packed boxes for the social chairman to mail next morning on her way to the office.

That activity led into the responsibilities of the other committee member mentioned earlier in this article. The B.Y.P.U. had lost for the duration of the draft some of the finest workers, so this chairman looked for an opportunity to build up the group by extending a warm welcome to the newcomers to the community called there by the national emergency.

A teacher in the church had to travel each week to her school about one hundred miles away. She reported meeting

MEMBERS OF THE WELCOME COMMITTEE STAND AT THE CHURCH DOOR AND GREET EACH UNIFORMED MAN AND ALL OTHER YOUNG PERSONS WHO ARE STRANGERS IN THE LOCALITY

Acme

Ralph Berry

FAMILIES IN THE CHURCH ENTERTAINED AT THEIR HOMES MANY YOUNG MEN FROM THE ARMY OR THE NAVY UNITS OR DEFENSE INDUSTRIES IN THE NEIGHBORHOOD

on the station platform a tall, uniformed young man who remarked in acknowledgment of their introduction "So you're coming home for the week end. I haven't been inside a home since the day I entered the Army."

It turned out that he was not so hungry for home-cooked food as for an opportunity to talk to home folks. So the B.Y.P.U. took upon itself the fun of trying to find such lonely persons who might be in their own vicinity. Members who worked in industries where defense work had increased the personnel promised to look out especially for newcomers who would be interested in the group. These received personal invitations to join in the affairs at the church.

The social committee that had charge of the monthly parties arranged a weekly "Hobby Night" in the basement of the church inviting all newcomers to join in this. Posters and newspapers publicized the affair and reported on the success of the venture. A special committee promised to make sure that the church basement was left in good order for the Sunday school classes next day. Costs were kept down by seeing that refreshments were simple, but the hospitality was enormous.

Through this fellowship grew the opportunity to invite newcomers to attend the Sunday services in the church. In addition, one member of the youth group was appointed to act as a welcome committee. He stood at the church door and made a point of greeting each uniformed man and each young person who looked as though he might be a stranger in the locality. In a smaller church newcomers would be noticed immediately, but in any church, large or small, people sometimes are overlooked unless one person has special responsibility for this type of service.

The families of the church were all approached to make sure that each of them had the opportunity to entertain at Sunday dinner young men from the Army or Navy units or defense industries in the neighborhood. If the young people could help it, no service stranger would be forced to eat a lonely meal in a town restaurant.

The first family to so volunteer reported that the young man (when fortified with mashed potatoes, roast beef, and gravy) had told them about his own home, the kid brother, his collie dog, the radio on which he experimented, and finally he showed them a picture of his girl friend from the church in his own home town. It developed that he could play the piano, so he entertained them early in the afternoon before he had gone with them for a drive around the town—he had seen it before only by himself and then from a streetcar or bus.

Another family invited to their home a young man who had never had a definite church connection. However, he was so impressed with their friendliness that he made a change in this and wrote them later that he attended as often as he could, wherever he might be.

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The experience of oneness with God is essential for man's happiness, confidence, courage, and efficiency. Life eternal, life in abundance, is the possession of only those who know God, who know them in their own experience. This experience is cultivated in worship. —J. Sherman Wallace, *Worship in the Church School.*

ANSWERS

To Questions on Page 41

1. The Lord God (Gen. 3: 9)
2. Cain (Gen. 4: 9)
3. The Philippian jailer to Paul (Acts 16: 30)
4. Philip to the Ethiopian eunuch (Acts 8: 30)
5. Nathanael to Philip (John 1: 46)
6. Moses to God (Exod. 3: 13)
7. Rich young ruler to Jesus (Luke 18: 18)
8. Jesus' disciples (Matt. 19: 25)
9. Jesus (Matt. 23: 19)
10. The Lord God to Abraham (Gen. 18: 14)
11. Isaac to Abraham (Gen. 22: 7)
12. The Israelites to Moses (Exod. 14: 11)
13. Jesus to his disciples (Matt. 16: 15)
14. Satan to God (Job 1: 9)
15. Mordecai to Queen Esther (Esther 4: 14)
16. Micah (Mic. 6: 8)
17. Jesus (Matt. 16: 26)
18. Isaiah (Isa. 53: 1)
19. The Herodians and the disciples of the Pharisees (Matt. 22: 17)
20. Job to his wife (Job 2: 10)
21. Jesus (Matt. 26: 40)
22. The chief priests and elders (Matt. 21: 23)
23. Paul (1 Cor. 6: 19)
24. The demons at Gadara (Matt. 8: 29)
25. Naomi (Ruth 2: 19)
26. The Wise Men from the East (Matt. 2: 2)
27. Some of the disciples (Mark 14: 4)
28. Paul (1 Cor. 15: 55)
29. Jesus (Luke 17: 17)
30. Andrew and another disciple (John 1: 38)
31. Jesus (John 20: 13)
32. Jesus (Mark 15: 4)
33. Nebuchadnezzar to Daniel (Dan. 2: 26)
34. A lawyer tempting Jesus (Luke 10: 29)
35. A scribe (Mark 12: 28)
36. Zaccharias (Luke 1: 18)
37. Judas (Matt. 26: 25; cf. Mark 14: 19)
38. Reuben (Gen. 37: 30)
39. Peter (John 13: 37)
40. Pilate (Matt. 27: 23)
41. Jesus (Mark 3: 23)
42. Ahab to Elijah (1 Kings 18: 17)
43. Naaman to Elisha (2 Kings 5: 12)
44. Jeremiah (Lam. 1: 12)
45. Isaiah (Isa. 55: 2)
46. The witch of Endor to Saul (1 Sam. 28: 11)
47. Moses to the Israelites (Exod. 32: 26)
48. David (Ps. 8: 4)
49. Jesus' Disciples (Mark 4: 38)
50. Jesus (Matt. 12: 48)

H. Armstrong Roberts

Fe-Fi-Fo-Fum

OR

What Is It?

Suggestions for Your Next Party

By DOROTHY E. CLAYPOOL

SMARTY! Smarty! Smarty! Thought you had a party!

And we did too. What a party! We got the idea from perching on a fence while a farm lad in the local high school demonstrated his uncanny ability to distinguish all sorts of sounds just by their swish or even by an ookle. Bert, our overgrown life of the party, tried to trap the rural youth by crashing through the underbrush like a cow, but the sound detector mildly remarked that not even a self-respecting elephant would make that much noise.

But to get back to the party: Imagining ourselves the cleverest young things in the world, we immediately set out to test our skills. We called it a "Five Senses Party," because that's about all the money we had in the bunch.

Right off, we tried out our sense of hearing. Don offered to go "It," while Jim went around the circle naming all of us words from a well-known proverb. I was "A" from "A bird in the hand is worth two in the bush." Then we called Don back into the room and everybody shrieked out his word at the top of his lungs. Don was so deafened from my ear-splitting "A" that it was the longest while before he could recover. When he finally did gasp out the proverb we all felt real proud of him. Then we all had to try our skill and it was the weirdest thing to try to pick out the key words from that terrific racket.

After that we tried something quieter. Nora played six notes of something or other on the piano and we all tried to guess what she had started. Some of them certainly were stickers. Bert, that killer diller, stood it as long as he could, then he announced that he had a game that would test our ears. "Our nerves, you mean," moaned the rest of us. But for once Bert rang the bell.

Ducky-wucky

He blindfolded Helene and gave her a sofa pillow to carry in her left hand. After he had steered her to someone seated in the ring, she had to drop the sofa pillow on the floor, kneel before the one she could not see, and call in a plaintive voice, "Ducky-wucky!" At this the seated one, disguising his or her voice to the best of his (or her) ability, retorted laconically, "Quack-quack!" Upon which, Helene had to use her hearing faculty to decide who was her victim. We certainly grew hilarious over this one.

It's in the Bag

While all this had been going on, Jim had been placing fifteen familiar objects in fifteen small bags and stringing them on a line between two chairs. He handed us all slips of paper and pencils and made us parade along that line, fingering those bags until we guessed some of the objects inside. As it finally turned out, the bags contained:

1. A ping-pong ball
2. A wad of antiseptic cotton
3. Several rubber bands
4. A skate key
5. A handkerchief
6. A tiny toy automobile
7. A twenty-five-cent piece
8. A ring
9. Some rice
10. Some paper clips
11. A plastic pencil sharpener
12. Eyebrow tweezers
13. A desk sponge
14. A folded dollar bill
15. An orange

With more time at your disposal you could make a really baffling list to tantalize your guests. We worked on objects near at hand, and some of these were certainly hard enough to guess.

Pinchy-winchy

All this finger activity made the irrepressible Bert overexert himself again. He made us all sit in a circle, then he started the following hysterics producer. Turning to Maybelle on his right, he pinched her on each cheek and said, "Pinchy-winchy—no must laughee," and indicated that she must repeat to her neighbor and so on around the circle. Everybody tried frantically to keep a semblance of composure. When the circle was completed, Bert started another one. Chucking Maybelle under the chin, he tittered, "Chuck-a-luck-a." This went the same as the first and Maybelle wondered why she was the only one to hold back the side-splitting gasps. Bert's last, "Coochie-coochie," while stroking Maybelle's nose brought down the house and someone ran to get Maybelle a mirror and towel to remove the burnt cork he had been rubbing there all the time. Then Maybelle understood why Bert's sense of touch was fatal, indeed.

Sense of Sight

Almost everybody could think of games for this sense. Don and Jim told the rest of us to carry on for a while until they came back; then they disappeared. Nora went out, too, to get her game ready; and meanwhile the rest of us played "Deaf and Dumb Motions." Some polite people might call this one "Charades," but we restricted it to pantomime completely. Nobody could say anything and we had to guess what the actor was doing just by his motions. We made the rule that the acting had to describe well-known ads and some of them were really funny. When Bert rose to do his we threw him out automatically and then we could go on in peace.

Now You See It—Now You Don't

For this Nora came in with a trayful of objects and we looked at it for a minute. Then she took it away and we had to identify the following objects from what we had seen. Here they are:

1. Hidden tears (an onion)
2. A worn traveler (an old shoe)
3. Ruins of China (a broken cup)
4. Switch tenders (hairpins)
5. Kids at rest (a pair of gloves)
6. The black friar (a small frying pan)
7. Bound to shine (shoe polish)
8. Charge of the Light Brigade (an electric light bill)
9. A line from home (a piece of clothesline)
10. The house the colonel lived in (a nut shell)
11. The little peacemaker (a pair of scissors)
12. Scene at a ball game (a little pitcher)
13. Biblical body of water (a red C)
14. Dates (a desk calendar)
15. An absorbing subject (a desk sponge)

Who's Who in Babyland

By this time Don and Jim had returned. They had gone to everybody's home and begged baby pictures. These they numbered and set up and made the rest of us use our senes of sight (and memory) to go around and guess which one was which.

Sense of Smell

This was easy to arrange, but not so easy to run off. We had ten little bottles with all sorts of liquids and we had to go around sniffing them and deciding what to name which. If you don't think it's hard to identify one smell while another is lingering in your nostrils, just try it sometime.

While we were arguing over the contents of the various bottles, we heard a terrific crash out in the kitchen. The doorway creaked as we strained to get through all at once, and when we arrived we found Bert stretched out full length on the floor. He had been experimenting for another of his little quips and had sniffed the ammonia bottle. That's one way to get rid of the life of the party.

Sense of Taste

This was the easiest of all. Nora just disappeared for a little while and when she came back we all descended like a ton of bricks on some ice cream and hot chocolate. Try it yourself; we'll bet you won't have any trouble identifying that.

TEMPTATION COMES To the Christian Worker

(Concluded from page 35)

Professional jealousy is a temptation that creeps upon us in very subtle ways. "At least we are doing as well as the Methodists," remarked a minister with satisfaction. Two weeks later when it seemed that the neighboring church was stepping ahead in their Vacation Church School, suspicion and questions were immediately raised about their methods and the lasting results of their work. How hard it is to see another go ahead! This is a temptation to older workers who see younger ones taking their places, to younger men and women who see their colleagues and contemporaries do what they have not been able to accomplish, or rise to fame while they continue to go on without any outstanding accomplishment.

Professional jealousy makes us critical of our co-workers, the sermons they preach, their teaching success, or their administrative ability. Why can't we be more sympathetic and understanding of one another, knowing the many problems faced by all, and the discouragements to be overcome? It is indeed more difficult to rejoice with those who rejoice than to weep with those who weep.

One of our outstanding temptations and one closely linked with many of the others is that *we become too busy*. Appointment books are written full weeks in advance, constantly reminding us of the multiplicity of duties and obligations expected of us. We rush here and there by day and by night, often preparing a hurried speech on the way, hastily going over the main points of a meeting to follow. We cannot do and be our best with so little time for thinking and planning.

The body needs rest; the mind needs relaxation; and the soul craves spiritual renewal that it often fails to receive—all because we are too busy. Too often we forget how to play, so engrossed do we become with ceaseless activity. Nature calls, but there is no time to enjoy it. Interesting hobbies invite us to a restful change of occupation, but they never get started.

More serious than all, there is little time left for the development of the devotional life. Actually, at times, we "hand out the Bread of Life with emaciated fingers" because no time in the day has been set apart for the quiet time alone with God.

Jenny Lind, the Swedish nightingale, won great success as an operatic singer. Yet, just as she was singing her best and money was pouring into her purse, she left the stage and never went back to it.

One evening a friend found her sitting down by the seashore, watching the sunset, a Bible on her lap. As they talked together the inevitable question came at last, "Why did you leave the stage at the very height of your success?"

The quiet answer came quickly. "What else could I do, when every day it made me think less of this" (putting her finger on the Bible) "and nothing at all of that?" (pointing to the sunset).

We do not forget. We merely neglect the secret of our power and influence. Jesus felt the need of whole nights and other periods spent in communion with the Father. The great spiritual leaders who have moved the world in days gone by spent hours in meditation and prayer. It must be so today, for the problems are far too great for us to meet in our own strength. We need the poise that can be gained in no other way.

Our temptations, how subtle they are at times and how unexpectedly they come! "Let him that think he standeth take heed lest he fall. There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it."

■

SMALL kindnesses, small courtesies, small considerations, habitually practiced in our social intercourse, give a greater charm to the character than the display of great talent and accomplishment.—KELTY.

■

Yea, that is life: Make this forenoon sublime,
This afternoon a psalm, this night a prayer,
And time is conquered and thy crown is won.

—E. R. SILL

HOW WIDE IS YOUR WORLD?

A Program of Missionary Education for Adults

By DOROTHY A. STEVENS

Secretary of Missionary Education
The Board of Education
Northern Baptist Convention

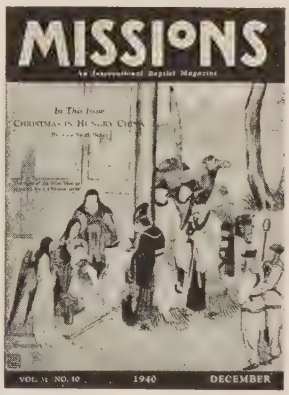
THERE is no better way to keep abreast of the news and to be aware of the problems and victories in the world today than to follow the Church of Jesus Christ in its world-wide mission. In the midst of war and pestilence, danger and destruction, and leading in the van of progress, Christian missionaries may be found. Names that are new and strange and people who are fabulous to some are often friends of those who keep step with the multitude of ministering servants of Christ at home and abroad.

One service of missionary education is to discover where to find the desired information and to make it available to those who would become acquainted with their world and its people. The most reliable news reaches the mission boards from stations in America and from the remotest corners of the earth. Historical and religious backgrounds of races and nations help to make the news more intelligible and to give understanding of the great problems which seem insurmountable if taken as a whole. Geography lives when the names of places call to mind the faces of those who are serving Christ in near or distant scenes.

From single specific facts our interest and need for knowledge spread until we reach into the realm of basic philosophy. Not all of the answers may be found in any pieces of missionary material, but guidance is available for deliberation on problems and stimulation for the discovery of facts and their relation to events in today's world. A program and materials are available for adults in the field of missionary education, as for youth and children.

Through the years the women have taken the lead in developing and promoting the materials, but the basic responsibility for organization and production of materials and for selection of supplementary reading rests with the Baptist Board of Education in its Department of Missionary Education.

Of first importance always is the Bible. This is the source book of inspiration and the reason for missions and missionary education. It is the guide for standards of evaluation and for incentive to activity. As in all phases of Christian endeavor, it is the basic text which



undergirds the whole program. At the same time, missionary education materials provide stories and other helps which show how people today respond to the gospel as they did in Bible times, giving new demonstrations of eternal truth.

This year the department is sponsoring an effort to familiarize people with the Bible by books. Every month a Bible Book-of-the-Month is chosen and readers are urged to read that book of the Bible at one sitting, or at least as quickly as the average person reads current literature. This does not replace private devotions, but supplements them. From some who have reported already upon their experiences we find that a new concept of the meaning of these books is growing in the minds of those who are trying this exercise. Who would read a paragraph at a time in a valuable letter, yet that is the only way in which many read the Bible!

For suggestions about ways to interest many in reading a book of the Bible at a time, look in the Missionary Education section of *Missions* each month. In this same section are stories and examples of other aids for adults in the realm of Missionary Education.

Each year new books are produced upon some pertinent subject in the field of missions, either studying about some country or people or about some great topic of immediate interest. The books are graded. They are prepared by denominations co-operating through the Missionary Education Movement. Ten Baptists are members of the board of managers of the movement and specialists in each age group are on its committee on curriculum. The texts which are prepared interdenominationally have Leader's Guides prepared the same way. But in order to serve the Baptist constituency more effectively each year there are guides prepared by the Department of Missionary Education for use in Baptist churches. These provide stories, statistics, pictures, and worship suggestions which are appropriate for Baptist churches and which are from Baptist fields and experience.

This year when the democratic principle is being challenged in so many parts of the world the adult texts with homeland emphasis are: *Christian Roots of Democracy in America*, by Arthur E. Holt, with Baptist helps prepared by Elmer A. Fridell, professor at Berkeley Baptist Divinity School, and *Author of Liberty*, by Robert W. Searle, with Baptist helps by Mary L. Rector. The foreign theme is represented by *A Christian Imperative*, by Roswell P. Barnes, with Baptist helps prepared by Jean H. Mitchell. There is a Baptist text also, *All Kindreds and Tongues*, edited by P. H. J. Lerrigo, with helps prepared by Anna C. Swain. The home mission studies are supplemented further by *Roads to Christian Democracy*, edited by Olive Russell and Coe Hayne.

Study classes and schools of missions or world friendship are promoted and encouraged by the Department of Missionary Education. There are many texts which bear upon Baptist missionary responsibility which can be made available to those who desire to take up the study of some special field of work or some topic of interest in a given area. One

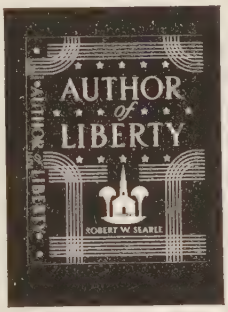
study which is particularly valuable just now is based upon *My Community, My Church and Me,* by O. C. Hallenbeck. In the shifting scene of today we need to discover our own neighborhoods and our place of service in them.

Growing out of the need for background material for study classes there arose a demand for a reading list, so today there is promoted in all areas of the Northern Baptist Convention a *National Missionary Reading Program and Missionary Teaching Materials.* This pamphlet is free. It contains an annotated book list graded for leaders and general adult readers as well as for youth and children. Baptist women developed a contest to promote reading. This has been successful through the years. At the present time, however, readers are encouraged to follow the books listed in the reading program whether or not they enter the contest. A record of those who read is kept in the various churches.

Missions provides stories and pictures of current value. The latest stories and pictures of the work around the world may be found there. Material from this magazine and from *A Book of Remembrance,* the daily record of missionaries' birthdays, together with maps of the areas of Baptist responsibility around the world, and stories of different phases of the program for every day of the year, give additional help to the study class leader. But that is only one way in which so much important information may be used. Periodic presentations of "spot news" in the mid-week church night services will keep the heart of the church in tune with its world interests.

Once a month, when *Missions* is new, a reviewer may give a five- or ten-minute presentation summarizing the outstanding news of the month. It is wise to have a man do this since that will lend weight to the value of the presentation in many cases where the voices of women are usually heard in the missionary emphasis. One church lately has told how great help has come to the church from such a presentation at each Sunday morning worship service. Prayers of praise and petition have added meaning after these reports of the work of the church around the world.

Study and reading enlarge the interest and understanding of the world situation Prayer takes on new importance. But these activities need adequate leadership and effective methods to enlist more and more folk in an increasingly vital program of missionary education. Methods courses are available and books on methods may be read. Both methods and content courses may become a part of the Sunday church school experience as



electives. This opportunity for integrating a study of missions in the total church program has been neglected. Some who are trying it, find it most helpful.

Summer assemblies, house parties, retreats, and family camps are places in which a new understanding may be discovered of how to incorporate missionary education into the church program. Courses are available also in schools for leadership training. More and more, missionary education and religious education are being integrated into one program. Baptists are taking active steps in this direction at the present time. The result should be more effective training and more active participation in the total program of world outreach from local Baptist churches. This should be a source of satisfaction to all concerned for the kingdom of God in this day.

In so brief a space it is not possible to discuss many of the provisions of the program of missionary education for Baptist groups. A summary of the objectives may be found in a leaflet called *Missionary Education Objectives for the Local Church.* Suggestions for men's groups may be had upon request.

In a world increasingly at variance with the will of God, surely the folk in Baptist churches want to use every means available to balance off and interpret accurately the news and propaganda of our day.

Seven Religious Isms, by Herbert M. Wyrick, pastor of Calvary Baptist Church, Omaha, Neb., may be studied profitably by any adult class. It deals with Mormonism, Russellism, Eddyism, Buchmanism, Fillmoreism, Spiritualism, and Anglo-Israelism. (Zondervan, 99 pages, $0.50.)

NEW TOOLS

For Leaders of Adults

HAVE you sometimes been called upon to lead a worship service, perhaps in a missionary society, and been somewhat at a loss to know where to turn for worship helps and program suggestions? You want something that is different, you say, and that is also of high literary and devotional character? Then you need a copy of *Bound in the Bundle of Life,* written by that able writer and program builder, Margaret T. Applegarth. Here's a book that even shows you how the programs will look when typed or mimeographed for use by your group! (Harper & Brothers, 180 pages, $1.50.)

The home, as well as the church, must do its part in creating friendly attitudes. *Creating Friendly Attitudes through the Home,* by Grace W. McGavran, is a series of articles, with accompanying questions for thought and discussion. It is intended for home reading or as a basis of study in parents' classes, in parent-teacher associations, and in teachers' meetings. (Friendship Press, 47 pages, 25 cents.)

The Church's Opportunity in Adult Education, by Edward P. Westphal, is a competent, thorough-going, practical, and inspiring treatment of all phases of work with adults in the local church. It is crowded with case studies and definite plans. Dr. Westphal is the Director of Adult Education and Men's Work, Board of Christian Education, of the Presbyterian Church in the U. S. A. The book was prepared as a text for Leadership Course 410 b. Concerning his book, Dr. Westphal writes: "This book is designed to indicate the unparalleled and strategic opportunity we confront today for developing an effective program of adult Christian education. It attempts to point the way the church is to go in planning and carrying out this program." (Westminster Press, 209 pages, $1.25.)

International Sunday School Lessons

Theme for the Quarter: Life of Christ: Studies in the Synoptic Gospels (Matthew, Mark, Luke)

(First Half of a Six Months' Course)

Aim: Through a connected view of the life and work of Jesus in all parts of Palestine as set forth in the Synoptic Gospels, to give the student a sense of devotion of our Lord to his task of saving men, with a view to winning the pupil's allegiance to Jesus as Saviour and Lord

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1940, by the International Council of Religious Education and are used by permission.

LESSON I—JANUARY 4

The Synoptic Gospels: Matthew, Mark, Luke

Matthew 1: 1, 17; Mark 1: 1, 14-15; Luke 1: 1-4; Acts 1: 1-5

Matthew 1: 1, 17

1 The book of the generation of Jesus Christ, the son of David, the son of Abraham.

17 So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

Mark 1: 1, 14-15

1 The beginning of the gospel of Jesus Christ, the Son of God.

14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,
15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

Luke 1: 1-4

1 Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,
2 Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;
3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,
4 That thou mightest know the certainty of those things, wherein thou hast been instructed.

Acts 1: 1-5

1 The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,
2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:
3 To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:
4 And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.
5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

KEY VERSE: *Christ Jesus came into the world to save sinners.—1 Tim. 1: 15b*

TO BE READ EACH DAY

Dec. 29. M. The Messiah Promised. Isaiah 11: 1-5
Dec. 30. T. The Messiah's Purpose. Matthew 1: 1, 17, 21
Dec. 31. W. The Messiah Proclaimed. Luke 1: 1-4
Jan. 1. T. The Messiah's Preaching. Mark 1: 1, 14-15
Jan. 2. F. The Messiah's Power. Mark 2: 1-12
Jan. 3. S. The Messiah's Promise. Acts 1: 1-5
Jan. 4. S. The Messiah's Plan. Matthew 28: 18-20

SCRIPTURE SAYS—

By W. W. Adams

With today's lesson we begin a study of the life of Christ. This study will extend over a period of six months. Its purpose is to give each student an opportunity to become thoroughly familiar with the life of our Lord as set forth in the gospels of Matthew, Mark, and Luke. This is a unique privilege. By giving a few hours each week to this effort, we can read the entire story of Jesus as given in these three gospels.

We have always said that Christ is the world's sufficient and only hope. In this dark period of time it is not necessary to argue that the world needs Christ. All other hopes lie buried in sin, blood, tragedy, and despair. Those of us who hold stoutly to the conviction that Christ is the world's hope wonder if we can ever succeed in introducing men to this Christ. We can never doubt Christ, but it is difficult to maintain confidence in ourselves as Christ's representatives. Now, if Christ be what we have claimed for him, surely for his sake and humanity's, it is high time that we come to honor him better and learn how to be more effective in making him known to others.

We may learn much about Christ in experience, in history, and in the writings of the first interpreters of Christ (the Epistles). But the four Gospels are our primary source of information. In them, however, further distinctions may be made. The Fourth Gospel, John, was written near the close of the first century. Because the other Gospels were well known and needed not to be duplicated, and because the good news had spread far beyond Jewish soil and had taken root in the Greek world, John gives us not so much a record of the life of Christ as an interpretation of Christ. Since the Fourth Gospel came later than the Synoptics and was written for a different purpose and in a different manner, those who have planned our lessons have concentrated attention this time upon the Synoptic Gospels.

Christ's ministry was person-centered. He dealt with people. He won them to himself as a person, not to a set of ideas. He worked, talked, lived with people, not with books and campaigns. He knew nothing of occasional drives and rally days. Every day found him busily engaged in loving service to men. When he was ready to enlarge his efforts and

influence, he sent his disciples, not letters or tracts, out among the people. After he left earth his work remained person-centered. The first disciples won others to Christ through their personal, vital witness to what he had done for them. The first statement Luke gives of the life of the growing church at Pentecost is significant: "They continued steadfastly in the apostles' teaching" (Acts 2: 42). The older apostles taught the younger converts by word of mouth.

How early men began to write records of Jesus and his work, we cannot know. Some have hazarded the guess that even during Christ's stay on earth certain men may have made notes on his works and sayings. Certainly within twenty years from the ascension of Christ, men had begun to write that which grew into our New Testament. We can prove that Paul wrote some of his letters before A.D. 50.

As the first disciples began to grow old and to die, as opposition to Christianity spread and was intensified, and as the gospel spread into strange lands, the missionaries, the new converts, and the organized churches felt a need for written, permanent records of Christ and his teachings. Thus our gospels came into being.

Each gospel has its own individuality. Each writer differed from the others. His readers faced specific difficulties and needs, and he fashioned his purpose to meet those specific needs. His choice and treatment of materials were determined by that purpose.

I. The Gospel of Mark (Mark 1: 1, 14-15)

Let us look first at Mark, for this gospel was written before either Matthew or Luke. The reader need not be disturbed by this order of presentation. The books of our New Testament are not arranged in the order of their composition. If we wished to arrange them chronologically, we should have to put the Thessalonian Epistles or Galatians first, as these were written before any of our gospels. All present-day scholars know that Mark was written before Matthew and Luke. Proof of this fact is too extensive and technical for our purpose here.

Tradition has it that Mark, in whose home the early Christians met (Acts 12: 12), became Peter's interpreter, primarily among the Romans, and that in his Gospel he has preserved Peter's interpretation and presentation of Christ. The Romans were people of action. Unlike the Jews, they cared little for genealogies and historical antecedents. They wanted action. And unlike the Greeks, they cared little for logic. They wanted to know the facts and they would draw their own conclusions.

We therefore observe Mark's beginning as being in line with this situation. He passes by all introductory matters, such as we shall find in Matthew and Luke, and writes merely, "The beginning of the gospel of Jesus Christ, the Son of God." It is not the beginning of Jesus as a person; not an account of his birth and childhood. Mark is interested only in setting forth the good news, the gospel, the story of Jesus.

Now, what is Mark's conception of the beginning of this gospel?

1. Isaiah had prophesied of a messenger being sent ahead of the Messiah to prepare for his coming and work (Mark 1: 2-3).

2. This forerunner had come, and by calling men to baptism based on repentance and the forgiveness of sins, had prepared some people for the coming of the Messiah (Mark 1: 4-8).

3. The Messiah came, was baptized, was endued with power, was approved by the Father, and through a series of testings was strengthened for his work (Mark 1: 9-13).

4. Vs. 14: 15: The Messiah appeared on the scene of action. He began preaching in Galilee. Thus we have "the beginning of the gospel." And what was this gospel? That "the time is fulfilled, and the kingdom of God is at hand." It is no longer future merely; it is now available. All that remains for man is to repent and to believe the gospel.

Now read the rest of Mark's Gospel with this in mind. See Jesus going here and there, seeking to bring people into the kingdom that is now available. See Jesus, the man of action, doing the things that belong to the Kingdom.

II. The Gospel of Matthew (Matt. 1: 1, 17)

How different is Matthew's Gospel from Mark's! The writer himself was not only a Jew, but he had been a tax collector (Matt. 9: 9-13) under the Romans. Thus Matthew (Levi) wrote that which makes up the body, if not the whole, of our Gospel of Matthew. Matthew was written somewhere between A.D. 60 and 80. It made use of and incorporated nearly all of our Mark. Matthew wrote, not for Gentiles (Roman) readers, as did Mark, but with Jewish readers in mind.

The Jews were strong in their emphasis upon the continuity of their whole economy, including their religious life and institutions. Their messianic hopes were rooted in the past, in the law and the prophets. The realization of these hopes rested with the coming of the promised Messiah. Could Matthew convince his Jewish readers that Jesus was their Messiah? Positive proof, not mere affirmation, was called for.

Unlike Mark, who began with the beginning of the gospel, Matthew went back behind even the birth of the Messiah. He began with Christ's genealogy. Jesus was son of Abraham and David; that is, he was in the kingly line, true seed of the fathers. What he is and does will therefore be a continuation and fulfillment of all that had gone before. Matthew then lists (1: 2-17) enough of the leading figures of Jewish history to show that in Christ the race, extending from Abraham through David down to Christ himself, had found fulfillment.

Now read again Genesis 12:1ff.; note the place of "all the nations" in God's plan. Then read Matthew's Gospel, see the proofs that in Christ this plan is to be fulfilled. Note especially the last five verses of this gospel. *All nations!*

III. The Gospel of Luke (Luke 1: 1-4)

Again, how different! Luke, the author, is the only *known* Gentile writer in our Bible (cf. Col. 4: 14). His Gospel, written not long after Matthew's, also incorporates most of Mark. It is rich and full. It was written perhaps for the Greek world. As Matthew had done, Luke combines Jesus' works and words into a beautiful and convincing story.

Luke began by stating both his purpose and method in preparing this book. He had a friend Theophilus, a disciple of Christ. He needed instruction, greater certainty. Many others had tried to tell the story of Jesus. Luke had read these accounts and had talked with eyewitnesses of the word. After making thorough research into all the facts of Christ's life and of these written accounts, he wrote his Gospel. Read this gospel, it is the product of a trustworthy historian.

IV. The Book of Acts (Acts 1: 1-5)

Luke had written the "former treatise," our Gospel of Luke, to instruct Theophilus regarding what Jesus in the flesh had begun "to do and to teach." Now he will write a second treatise to complete the story, to give the continuation of Jesus' words and teachings after Pentecost. So that our Luke is volume one of Luke's account of Jesus, from his incarnation to the arrival of the "good news" in Rome. Read this record as eagerly as Theophilus must have done.

LESSON APPLIED

By Howard K. Williams

Purpose. I wish you all a happy New Year. Now, the better you know Christ, the happier you will be. My wish for you, therefore, and the purpose of these lessons coincide, for the lessons for the next six months have been selected with a view to helping you know Jesus better.

Preparation. No careless or half-hearted preparation will suffice for the teaching of these lessons. First, you should get in mind the Gospels as a whole. You should read them and also all the helps you can find explaining them. Then, as you teach each lesson, you should study carefully the Scripture references cited. You should have a map and refer to it frequently as you study. Trace upon the map Jesus' journeys. When teaching, make your references to the places mentioned as graphic as you can. Palestine is an interesting country topographically as well as historically. I suggest that you employ in your study a *Harmony of the Gospels.* It will enable you to compare the accounts given in the different Gospels.

The Synoptic Gospels

We are to study together the life of Christ as given in the Synoptic Gospels. What does the expression "Synoptic Gospels" mean to you? Suppose you were to say to the members of your class, "Today we take up the study of the Synoptic Gospels." Would they understand? The first task, therefore, is to explain what is meant by "Synoptic Gospels."

The word "Synoptic" is derived from two Greek words: *sun,* meaning "with" or "together," and *optikos,* meaning "sight" or "view." The word, therefore, describes something that can be "seen together." Because the Gospels by Matthew, by Mark, and by Luke have so many agreements in subject, order, and language, they may be written or printed in parallel columns (as is done in a Harmony) and so be viewed together and compared.

A glance at a Harmony will show that John, the Fourth Gospel, does not go along with the other three. Matthew, Mark, and Luke, while differing, follow the same general course in telling of the life of Christ, and at many points they employ the same, or very nearly the same, words. John's Gospel is different. There is a reason for this. Whereas the Synoptic Gospels give the *events* of Jesus' life, John lays much more emphasis upon the *inner life* of Jesus.

The General Purpose of the Gospels

Apparently it was not the purpose of the gospels to give a biography of Jesus in the present-day sense of that term. The writers did not attempt to tell in writing all that they knew of Jesus. John concludes his Gospel with the words: "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." Indeed, the gospels are quite brief. In a certain edition of the Bible the gospels take up but 82 pages. Matthew has 23 pages: Mark, 15; Luke, 25; and John, 19. Not many modern biographies are that brief!

Neither can it be said that the gospels are mere memoirs or miscellaneous selections. They are complete treatises on the redemption of the soul by Jesus Christ. While much of the life of Jesus is passed over in silence (for example, we are told but little of the first thirty years of Jesus' life), we are told in the gospels all that it is necessary for a person to know, if he would turn from sin to God.

The Specific Purpose of Each Gospel

We may now note the specific purpose of each Gospel. That of Matthew is to present convincing evidence that Jesus was the fulfillment of the Old Testament prophecies which declared that a Messiah would come. Matthew identifies Jesus of Nazareth with the Messiah.

Matthew is Jewish in its point of view. Space will not permit giving full proof. I simply call your attention to the fact that in this gospel, Matthew proves that Jesus is the Messiah. He takes for granted a full knowledge of the Old Testament teachings and of Jewish practices. He makes constant use of the phrase: "that it might be fulfilled which was spoken by the prophet." The Gospel of Matthew looks back in order that it may then point to Christ as the fulfillment of history.

Matthew is the Gospel of the King. When Jesus was but an infant, he was worshiped by kings. Only in this Gospel is this incident recorded. The entire Gospel is concerned with the King and his Kingdom. All but three of the parables begin with the phrase, "the kingdom of heaven is life. . . . ."

But Matthew also is the Gospel of the King Rejected. It is Matthew who tells of the threat to the life of the infant Jesus and of the flight into Egypt. Matthew tells of the King's rejection at the hands of the Jewish people.

Whereas Matthew goes back to establish Jesus' Jewish and kingly ancestry, Mark starts right in with Jesus as a full-grown man at work among men. You will find no long discourses in Mark. Action, movement, haste, characterize Mark's Gospel. Such words as "forthwith," "straightway," and "immediately" occur repeatedly. Mark's is a Gospel of work, and it closes with the characteristic sentence, "the Lord working with them. . . . ."

Luke, the beloved physician, wrote with the purpose of proving that Christ saves. Matthew went back to Abraham to show the Jewish and kingly origin of Jesus, but Luke goes back to Adam and to God, that he might show the human-divine origin of Jesus. His is the Gospel of the kinsman-redeemer, belonging to man, yet coming from God. Note especially Luke, Chapter 15, with its stories of lost and found.

This all-to-brief résumé of the purpose of each gospel shows us some significant facts. First, the differences between the Gospels are not inaccuracies, but are due to the different purposes these men had in writing. For example, if four people were told to describe your church, one from the front, one from the side, one from the back, and one from within, you would find in what they wrote many points of agreement; you would also find differences, but the differences would not be contradictions. Here we have four men, inspired of God, telling the story of salvation through Christ. Matthew chooses the Jewish approach to Christ from the Old Testament; Mark chooses to tell of the works of God through Christ; Luke chooses to make clear the relationship of Christ to man; John writes of the spirit of Christ —life and light.

Second, the résumé shows us that all of the gospels have each of these elements, but that each of the gospels emphasizes some one of them, that by every method the adequacy of Christ as Saviour might be set forth.

The Message of Each Gospel to My Heart

To make this lesson live in your heart and in the hearts of those in your class, take note of some specific lessons for today.

Matthew. How dreary, unfruitful, and futile the history of Israel must oftentimes have seemed to those good men of old who longed for better things! And God still keeps his promises. But there is a condition attached to every promise. "*Seek ye first the kingdom . . . .* and all these things shall be added unto you." "All things work together for good" —not to everybody—but "*to them that love God.*" *God* is not slack concerning his promises.

Mark. The key verse of this Gospel is 10:45: "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." If, in reading this Gospel, you will underline such words as "straightway" you will quickly gain an idea of the tempo of this gospel of the Divine Servant.

On every hand today people are asking, "Where is God? Why doesn't God do something?" Be sure that God *is* doing something. The laws of God are operating with undeviating accuracy. "Whatsoever a man soweth, that shall he also reap." We have left God out, and now we are reaping the whirlwind. Our only hope is to return to God. Mark

would tell us that God is in our midst *working*. He will work out our salvation internationally, socially, and personally, if we will work with him.

Luke. To know what the kinsman-redeemer of the Old Testament was, read the beautiful book of Ruth. There Boaz the nearest kinsman, is willing to be Ruth's redeemer. Luke shows us that Jesus was of more than human origin, but he shows us Jesus' kinship with ourselves. Being one with us and being one with God, he can redeem us and desires to do so. "Christ Jesus came into the world to save sinners."

VIEWPOINT OF YOUTH

By Kenneth L. Cober

The Purpose

To help young people to understand and appreciate the sources from which we derive our knowledge concerning Jesus Christ.

The Procedure

Since we are to devote the next six months to a study of the life of Christ, we ought to stimulate the interest of the pupils in making such a study. The following true-false test may help to motivate them. Notice the correct answer—in *italics*.

Testing the Pupils' Knowledge

1. Paul's letters to the Thessalonians were written earlier than the Gospel of Matthew. *True* False

2. The Bible states that there were three Wise Men who sought the new-born Messiah. True *False*

3. When Jesus was twelve years old, he was baptized. True *False*

4. Before being baptized, Jesus was tempted in the wilderness for forty days. True *False*

5. The disciples, James and John, were tent-makers. True *False*

6. Jesus refused to heal sick people on the Sabbath. True *False*

7. Jesus was not interested in the physical welfare of men, but only in their spiritual needs. True *False*

8. The disciples, Andrew and Simon, were brothers. *True* False

9. The parable of the pearl merchant was told to show the value of the kingdom of God. *True* False

10. The Gospels record more than thirty miracles performed by Jesus. *True* False

11. Jesus promised comfort and security to all who would follow him. True *False*

12. The "transfiguration" refers to Jesus' ascension into the sky. True *False*

13. Jesus appointed seventy persons, in addition to the disciples, to help in an evangelistic ministry. *True* False

14. Jesus was strongly supported by the Pharisees. True *False*

15. Jesus never criticized political rulers. True *False*

16. A principal factor leading to Jesus' crucifixion was his driving the money-changers out of the temple. *True* False

17. After the crucifixion, the body of Jesus was placed in a tomb owned by Nicodemus. True *False*

18. Jesus was betrayed by Peter for thirty pieces of silver. True *False*

19. The first persons to see Jesus after the resurrection were women. *True* False

20. The Beatitudes are a part of the Sermon on the Mount. *True* False

Our Debt to the Gospel Writers

Were it not for the four Gospels, how meager would be our knowledge concerning Christ! In the rest of the New Testament comparatively few references mention his direct sayings and the events of his life. See Romans 1: 1-3; 1 Corinthians 11: 23-25; 15: 1-11; Galatians 1: 19; 1 Thessalonians 4: 15-18.

Luke suggests that many writers set forth what Christians believed about Christ. These accounts were not preserved and no longer exist. A few writings of a late date purport to give information concerning Christ, but possess little historical value and are rightly considered "apocryphal."

Outside of the Christian tradition, no reference to Jesus is made until the year 110 A.D., when Pliny the Younger speaks of the Christians worshiping Christ as a God. In 116, the historian Tacitus, refers briefly to Christus, "who was put to death in the reign of Tiberius by the Procurator Pontius Pilate."

In 1897, two archaeologists, Grenfell and Hunt, digging among the rubbish heaps of an old Egyptian city, Oxyrhynchus, uncovered a sheet taken from a papyrus book, written about 200 A.D. It contains some of the sayings of Jesus, but the fifth, not found in the Bible, has especial interest:

"Jesus says: Wherever there are two, they are not without God, and wherever there is one alone, I say, I am with him. Raise the stone and there you will find me; cut the wood and there I am."

Henry Van Dyke was so much interested in this find, that he used it as the basis of a poem that he called, "A Lost Word of Jesus." (Look this up and read to the class.)

Had Matthew, Mark, Luke, and John not written the gospel message, we might now live in a world whose knowledge of Christ would be immeasurably distorted because of an absence of reliable source material.

For Further Discussion

1. If other Gospels existed besides those included in the "Canon," why was it necessary to canonize only Matthew, Mark, Luke, and John?

2. Scholars tell us that the Gospels were not written before 65 A.D. Why were they not written earlier?

3. Why were the Gospels written in Greek?

4. What are the distinguishing characteristics of each Gospel?

5. If you were writing a life of Christ from memory, what would you include?

THE SCHOOL AT WORSHIP

By Glenn H. Asquith

THEME. The Great Biography.

PRELUDE. Largo from "Xerxes," Handel.

INVITATION TO WORSHIP. "Praise ye the Lord. O give thanks unto the Lord; for he is good: for his mercy endureth forever."—Ps. 106: 1.

HYMN OF PRAISE. "When Morning Gilds the Skies."

SCRIPTURE (May be read responsively). 2 Peter 1: 15-21.

GLORIA.

PRAYER. O Lord, we thank thee for the Book of Books. We thank thee especially for the gospels. In their beauty and simplicity, they set before us the most beautiful life ever lived. We thank thee for the clearness with which they show the way of salvation, and we pray for courage to follow that path as unswervingly as did the early disciples. Do thou guide us to a greater sharing of this treasure of heavenly riches. May we speed the light around the world. In Jesus' name. Amen.

PRAYER HYMN. "Open My Eyes, That I May See."

THOUGHTS ON THE THEME. A long time ago some unknown writer described in verse the books of the Bible. Of the gospels he wrote:

"Matthew, Mark, Luke, and John, the
Holy Gospels wrote;
Describing how the Saviour died, his
life and all he taught."

It would be hard to characterize the gospels more concisely! The gospels make up the Great Biography.

When a modern writer determines to produce a work of biography, he casts about for the name of someone who lived a great and remarkable life. His book will be limited in its greatness by the greatness of its subject. Is it any wonder, then, that the books of Matthew, Mark, Luke, and John hold us spellbound as their narrative unfolds? They record the greatest, the most remarkable, the most significant life ever lived on this earth!

CLOSING HYMN. "O Jesus, When I Think of Thee."

BENEDICTION.

LESSON 2—JANUARY 11

The Infancy and Boyhood of Jesus

Matthew, Chapters 1, 2; Luke, Chapters 1, 2

Luke 2: 25-35, 39-40

25 And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

28 Then took he him up in his arms, and blessed God, and said,

29 Lord, now lettest thou thy servant depart in peace, according to thy word:

30 For mine eyes have seen thy salvation,

31 Which thou hast prepared before the face of all people;

32 A light to lighten the Gentiles, and the glory of thy people Israel.

33 And Joseph and his mother marvelled at those things which were spoken of him.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;

35 (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

KEY VERSE: *Jesus increased in wisdom and stature, and in favour with God and man.—Luke 2: 52*

TO BE READ EACH DAY

Jan. 5. M. The Saviour in Prophecy. Isaiah 9: 2-7
Jan. 6. T. The Saviour Born. Matthew 1: 18-25
Jan. 7. W. The Saviour Identified. Luke 2: 25-35
Jan. 8. T. The Saviour Acclaimed. Matthew 2: 3-12
Jan. 9. F. Jesus' Normal Boyhood. Luke 2: 41-52
Jan. 10. S. Jesus' Early Training. Isaiah 7: 10-16
Jan. 11. S. Jesus To Be Worshiped. Hebrews 1: 1-9

SCRIPTURE SAYS—

By W. W. Adams

We recall that in these studies we are using the records of Matthew, Mark, and Luke. Since Mark, as we saw last Sunday, gives no information regarding Jesus prior to his baptism, we are driven to Matthew and Luke for information regarding the infancy and boyhood of Jesus.

It would be of great value if each student at this point would turn to and read carefully the first two chapters of both Matthew and Luke. In this reading note the important *persons* who figure in these stories, also the *places* and *events*. Since Luke almost certainly knew Matthew's Gospel, he wrote, not to duplicate, but to supplement Matthew's account. There are many differences in the way these two writers prepare the readers for what lies ahead. But the two records are not contradictory. Note in particular Zacharias, Elisabeth, John, Mary, Joseph, Simeon, Anna, Augustus, Herod, John, Jesus; also Nazareth, Bethlehem, Egypt, Jerusalem. Many lines of interest converge in these marvelous stories. All of Israel's hopes, the purpose of God, the interest of angels, of shepherds, of wise men, even of the unsuspecting Roman Emperor, Augustus—all of these are converging upon the manger in Bethlehem.

I. Expectancy (Luke 2: 25-26)

Nearly the whole of our printed lesson revolves around an aged prophet, Simeon. Of this man we know nothing apart from this story. Tradition has left us some interesting additions, but they are not authentic. We have here all we need.

1. His Character. He was "just and devout." He was *just:* his conduct was righteous, his life was in accordance with the will of God as he knew it. He was *devout*: his spirit and attitude were reverent, conscientious. Such a character does not come easily. Surely Simeon could have found excuses for becoming careless, worldly, faithless, as many of his people had done.

2. His Interest. He was "waiting for the consolation of Israel." What was the consolation of Israel? Go back and read Genesis 12: 1ff.; Exodus, chapters 19-20; Isaiah 11: 10; 40: 1 ff. Remember the many promises regarding Israel's great future, and the long centuries of hope, expectation, suffering, despair. Picture Israel now slaves to the Romans and under the mastery of the cruel, godless Herod. The "consolation of Israel" can be nothing less than the coming of the Messiah and with him the redemption of Israel and the realization of God's purpose for her in the world. Israel could be comforted fully with nothing short of this entire fulfillment. In this lay Simeon's one all-absorbing interest.

3. His Expectation. It was more than an interest. Others were interested; Simeon was expectant. "Waiting" is not an accurate description of Simeon's attitude toward this consolation. He was waiting in the sense that he had not given up hope, as so many had done; and he had not resorted to revolution against the Romans, as others had done, to usher in the coming age. He was trusting in God, waiting for God, not for man, to bring Israel's hope to fulfillment. Others around him were anxious, listless, formal, faithless, hopeless in much of their religious devotion. But here was one who was *expectant.* Formality, hypocrisy, indifference characterized much of the Temple worship, including the activities of Pharisees and Sadducees. Simeon was "looking for the consolation of Israel." Compare Joseph of Arimathea, "looking for the kingdom of God" (Mark 15: 43).

4. The Secret. Simeon's character and expectation have no meaning, no explanation, apart from the simple statement, "And the Holy Ghost was upon him." The Holy Spirit enabled him to be just, devout, and expectant. Moreover, because he was just, devout, and expectant, God could afford to bestow upon him a greater measure of the Spirit and also to reveal to him secrets not made known to others. The understanding of the things of God depends upon the presence of the Holy Spirit.

5. The Promise. Simeon had received a divine revelation to the effect that before death should come to him it would be his privilege to see the Lord's Messiah—the Messiah promised in the Old Testament.

II. Fulfillment (Luke 2: 27-33)

1. Meeting in the Temple. As a background for this event, read in Exodus

13: 2, 11-13 God's will for the consecration of the first-born; read in Leviticus 12: 1-8 the requirement for the purification of the mother and the circumcision of the boy.

Simeon was Spirit-filled. He came "in the spirit" into the temple. The spirit who had revealed to him that the hour of the Messiah's birth was near, could also lead him into the Temple at the opportune moment, and could identify to him the baby as the one promised.

Just after Simeon arrived in the Temple, the holy family came in. Joseph and Mary were obedient to the law. The fortieth day had come—the day for the mother's purification and the son's consecration. Jesus had been circumcised on the eighth day (Luke 2: 21). Now the full consecration period has come and the proper offering is to be made. Only the poorest families sacrificed "a pair of turtledoves or two young pigeons." Picture this poor couple with their young son and modest offering walking into the Temple.

2. Promise to Simeon Fulfilled. Simeon recognized Jesus as the Messiah. Otherwise he would have had no occasion to take Jesus into his arms. One can see the astonished Joseph and Mary, as Simeon walks up to them, picks up the baby, and begins to speak.

Simeon, we read, "blessed God." What he said we do not know. But he gave thanks to God for granting to him the fulfillment of the promise to see the Messiah. Thanksgiving to God came first.

Simeon then was fully satisfied. He had lived to see the one desire of his heart. He was now willing to pass on into the life to come. Perfect peace filled his heart. What better time than this to go home to the Father who keeps faith with his people in granting the blessings promised to them. "Now lettest thou thy servant depart in peace." The next sentence begins with the little word, "for." This is causal, giving the reason for the satisfaction just declared. "For mine eyes have seen thy salvation, which thou hast prepared before the face of all people." In this sentence several facts stand out.

Simeon's eyes are resting upon the baby Jesus. This Jesus is the salvation for which Simeon was looking. God the Father had prepared this salvation for all people. The entire Old Testament tells the story of this preparation. And now, the last step in the preparation is the gift to men of the Saviour himself. The baby Jesus was the work, the gift, of the Father. All people are to share this salvation. All people—it is to be universal. Recall Genesis 12: 1ff. See also the earlier prophecy of Zacharias (Luke 1: 70). The days of fulfillment had come. With the birth of Jesus, messianic redemption began to unfold.

The universal aspect of this redemption is now made clear in two statements:

"A light to lighten the Gentiles." More literally, "a light for revelation of (to) the Gentiles." The salvation of God is a light. Its purpose is to illuminate the Gentiles, to reveal to them the will, purpose, and grace of God. This was not a new idea in Israel's history. We have seen how in the call to Abraham, God had in mind "all the nations of earth." Recall the book of Jonah and Isaiah 2: 2ff.; 11: 10; 44: 5; 60: 1ff. As these Gentiles (nations) submit themselves to God in doing his will he will become light to them. And now in Jesus this light is to be made available. Intellectual and spiritual darkness may now be expelled.

"And the glory of thy people Israel." Israel's hopes had long trailed in the dust. Her great future had faded out under foreign oppressors. She had suffered in slavery, in the delay of the day of the Lord, in the scorn of the nations. Now her mission and so her glory is to come to fruition. Read Isaiah 49: 6; Romans 9: 1-5.

3. "They marvelled." Simeon's prophecy has gone beyond those of the angels, the shepherds, Mary, Elisabeth, Zacharias. Moreover, how did Simeon know all these things? It passed human understanding!

III. Mission (Luke 2: 34-35)

The mission of Jesus, already given in summary, is now detailed more fully. Simeon first "blessed them," assuring Mary and Joseph that they could share in the messianic redemption, as well as in the honor of having the Messiah grow up in their home. Then he spoke pointedly to Mary as to the mission of Jesus.

1. He will cause many to fall. Many will stumble at him. (Read Isa. 8: 14; Matt. 21: 42-44; Acts 4: 11; Rom. 9: 33.) The Jewish leaders and others (cf. Judas) found fault with Jesus. This is still true.

2. He will cause many to rise. (Read Rom. 6: 4; Eph. 2: 6.) Recall the publicans and sinners, the early church.

3. A sign to be spoken against. A sign, proof of God's redemption of man. But men will oppose him, even crucify him.

4. A sword shall pierce Mary's heart. Not literally true; figuratively true, as she watched her son nailed on the cross.

5. The purpose: to reveal all things. Jesus is the Messiah, the revealer of God to men. Nothing will escape. For when men's *thoughts* are revealed, nothing escapes. Here is the revealer, the Saviour, the judge. Men will rise or fall as they accept or reject Jesus.

IV. Growth (Luke 2: 39-40)

Simeon drops from the picture. Anna, like Simeon, gave recognition to the boy Jesus (vss. 36-38). Then, when all was cared for in the Temple, Mary, Joseph, and Jesus returned to their home city, Nazareth of Galilee. Here the boy grew to maturity. This growth is described as fourfold.

1. In Body: He kept growing physically.

2. In Strength: He "waxed strong." He kept gaining strength.

3. In Wisdom: He was constantly being "filled with wisdom." His intellect, moral, and spiritual powers grew as his body grew.

4. In Grace: "The grace of God was upon him." God directed his grace upon the boy in proportion to his need and his capacity and readiness for this grace.

LESSON APPLIED

By Howard K. Williams

Purpose. To bring to the hearts of those in your class what the *nature* of Christ means for every life; to encourage them to ask, What does his *coming* mean to me? to my family? to my city? to my nation? to the world?

Preparation. Read Matthew, chapters 1 and 2, and Luke, chapters 1 and 2. Take note of the incidents related and consider them in relation to the topic, "The Hope of Men Realized in Jesus."

The Story

In a home in Nazareth, Mary, perhaps sixteen or seventeen years of age, knelt in prayer. She offered the prayer that was in the heart of every good woman of Israel, that God might bless her in allowing her to be the mother of the long awaited Messiah. The answer came: "Hail, thou that are highly favoured, the Lord is with thee: blessed art thou among women" (Luke 1: 28). "Behold . . . . thou shalt bring forth a son, and shalt call his name Jesus" (Luke 1: 31).

Glad, yet anxious, Mary sought counsel of her cousin Elisabeth in Hebron, seventy-four miles away. It was a long journey for so young a girl, and what emotions must have stirred her mind as she journeyed!

She found that to Elisabeth also had come a prophecy which confirmed her own, and reassured she returned to Nazareth. But there was an added difficulty. She was betrothed to Joseph. What would he think? What comfort when she found that he trusted her in this unexampled situation! No wonder that when he must go to Jerusalem to register, she went along—if for no other reason, to escape the gossip of Nazareth. But in reality, it was to fulfill prophecy, for it was in Bethlehem, the city of David, that Jesus was to be born. Thus, the wrath and the greed of men were made to serve the will of God. Prophecy

was fulfilled, and in Bethlehem Jesus was born.

Luke gives the charming story of the visit to the manger of the shepherds from the near-by fields. Matthew gives the equally charming story of the coming of the Wise Men from the East. This may have occurred anywhere from three months to a year after the visit of the shepherds.

Matthew tells of the threat to the life of the child, and of the flight into Egypt. This, too, was in fulfillment of an Old Testament prophecy (Matt. 2: 15). Upon the death of Herod, it became safe for the family to return to their old home in Nazareth. Matthew concludes the story with the observation: "He came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets. He shall be called a Nazarene" (Matt. 2: 23).

Luke, however, pursues the story further and gives to us the only glimpse of Jesus that we have between his early infancy and his baptism. He tells of Jesus' visit to the Temple at the age of twelve (Luke 2: 41-50) and of his symmetrical growth toward manhood (Luke 2: 51-52). "Jesus increased in wisdom and stature, and in favour with God and man."

Some Practical Lessons

In the four chapters assigned for study, there are many practical lessons which might be taught. A few are indicated below. As you study, others will occur to you.

1. *Simeon, Just and Devout* (*Luke 2:25*)

Note that God can speak to a man like Simeon. We do not reveal our inmost souls to those whom we cannot trust. Nor does God. Simeon was just in his everyday life. He had a spirit of reverence toward God. Therefore God could confide in him and reveal to him his plans. He, as also did Anna the prophetess (Luke 2: 36-38), looked for redemption; for that reason, God could show him the Redeemer.

In this busy, easy-going, irreverent age, we need to pause and ask ourselves if we are the kind of people God can trust. Can he reveal his will to us? It was said of a great missionary: "He had a listening attitude toward God; God accordingly spoke to him, and he heard." We need to cultivate that listening attitude.

2. *The Hopes Realized* (*Luke 2: 34-35*)

Whether or not our hopes are realized in Christ depends upon what they are. What are our hopes? If we hope for money or for an easy time, then our hopes will not be realized in Christ. Israel hoped for an earthly king, one who would parade with earthly splendor, and this hope was not realized in Christ. Christ disappointed Israel's hopes because Israel's hopes were wrong. They had not wanted a spiritual leader. But if we want spiritual guidance, salvation from sin, and a sure foundation of hope for the future life, if we really want a cure for the ills of society, then our hope can be placed in him. And only in him can it be placed with safety.

As Phillips Brooks put it in his Christmas hymn,

"The hopes and fears of all the years
Are met in thee tonight."

Because Simeon had hoped for light, his hope was satisfied in Christ. He could say with content, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation" (Luke 2: 29-30).

3. *Godly Parent* (*Luke 2: 39-40*)

Here we have a beautiful sidelight on the sort of people Joseph and Mary were. "They . . . . performed all things according to the law of the Lord." They might have said that since Jesus was different from other children they did not need to obey the regularly established laws of their religion. One of the great needs today, perhaps the greatest need, is for believing parents who obey "all the laws of the Lord."

The present dreadful situation in the world is not to be wondered at. When officials began to evacuate children from London to the country districts, it was discovered that large numbers of the children had received no religious training whatever. A country pastor asked a company of twelve-year-old children why we celebrate Christmas. Of the thirty-one children present, nineteen did not know the answer.

An editorial in the London *Times* said concerning that situation: "In a professedly Christian country, and a country which at the moment is staking its all in defense of Christian principles, there is a system of national education which allows the citizens of the future to have a purely heathen upbringing." But why blame on the state that which it is every parent's privilege and duty to do—to give their children a Christian education? When that is done, the nation need not fear the future, for the children of such parents, like Jesus himself, will wax strong in spirit.

4. *Fourfold Growth* (*Luke 2: 52*)

"The Word was made flesh, and dwelt among us." Jesus had a body. He grew in stature. Friends, dropping in at Mary's home, quite likely said: "My, how Jesus has grown since I last saw him!" He was taught to take care of his body. I wonder who taught him most about his body, and what he was told. How important this knowledge is to the growing boy and girl. Yet we often neglect to give this needed information, or do not possess it ourselves. Most people know more about their automobiles than they know about their own bodies. They would not think of treating a machine the way they treat their bodies, yet the human body is the finest machine in all the world. What man-made pump can approximate the efficiency of the human heart!

Jesus increased in wisdom as well as in stature. Little by little his mind grew and took in the knowledge of life. Was it his mother who taught him to love the birds and the flowers of the field? Was she the one who first instructed him in the law, that law which in later years he knew so well? A person should never stop growing mentally. Even the oldest can find something to learn to the very end of life.

Jesus increased in favor with men. Sometimes we say, "I'd like to go off to some island and live alone." We may think we would, but one night of it would be plenty. Nobody wants to be a Robinson Crusoe for long. But how to get along with people? We have to learn that.

Because people have not yet learned the art of living together, we have war between nations and strife between races and classes. The world, it has been said, has become a neighborhood. The more we are crowded together, the more chance there is for friction. We must increase our ability to get along with people, if we are to live together in peace. Jesus increased in favor with men because of the fineness of his character and because of his dependability.

Finally, Jesus increased in favor with God. Life has been likened to a four-story house. A crude simile, perhaps, but there is some truth in it. In the country where I used to spend my summers, there was a beautiful stone house situated on top of a hill. It commanded a beautiful view in all directions. Yet I noticed that the shades were always down. I wondered about that. It was rumored that the lady who owned the house lived alone and that she stayed in the basement. Years later I was asked to call there. I was told that the lady was ill. I went, and sure enough, she lived in the basement. She made no use of her beautiful home or of its grand view. How many there are who live in the basement of life! Who get no higher than the physical! How few who can say with Paul, "For me, to live is Christ"! Jesus could say, "I and my Father are one." A four-square man is one who has grown physically, mentally, socially, and spiritually.

"Build thee more stately mansions,
O my soul,
As the swift seasons roll!"

VIEWPOINT OF YOUTH

By Kenneth L. Cober

The Purpose

To help young people find in Jesus Christ the answer to their problems and the realization of their hopes.

The Plan

1. The Birth of Jesus Is Acclaimed.
2. Christ—the Realization of Our Hopes Today.

a) Jesus Is the Revelation of God (Matt. 1: 23).

b) Jesus Is the Saviour of Men (Matt. 1: 21).

c) Jesus Is the Hope of the Nations (Luke 2: 25-35).

3. For Further Discussion.

The Procedure

Begin the class session by handing to each person a piece of paper containing one of the following references:

1. A prophet's hopes (Isa. 9: 2-7).
2. The hope proclaimed by an angel (Matt. 1: 18-21).
3. The hope of the Magi (Matt. 2: 1-6).
4. The announcement of the angel Gabriel (Luke 1: 26-33).
5. The Magnificat (Luke 1: 46-55).
6. The prophecy of Zacharias (Luke 1: 57-79).
7. The angel's good news to the shepherds (Luke 2: 8-11).
8. The joy of Simeon (Luke 2: 25-32).
9. The thankfulness of Anna (Luke 2: 36-38).

When sufficient time has been allowed for a careful reading of the assigned references, call for a report from each person. Place the names of the characters on the blackboard, and list opposite each name the words which characterize Christ in the mind of that person, thus:

Isaiah: A bringer of light, and joy; one who removes burdens and oppressions; one who destroys warfare; a governor; establisher of a stable and just government; "Wonderful Counsellor"; "The Mighty God"; "The Everlasting Father"; "The Prince of Peace."

An Angel (*appearing to Joseph in a dream*): One who will save his people from their sins.

The Magi: A governor.

An Angel (*speaking to Mary*): "He shall be great"; "Son of the Highest"; a ruler whose kingdom will never end.

Mary: Because of Christ, future generations will call her blessed; he will scatter the proud; he will exalt the lowly; he will care for the needs of the poor; he will send the rich away empty.

Zacharias: A saviour; a deliverer from enemies.

An Angel (*speaking to the shepherds*): A Saviour; Christ the Lord.

Simeon: God's instrument of salvation; a light to the Gentiles; the glory of Israel; a means of raising people to a higher life.

Anna: A means of redemption.

Christ—The Realization of Our Hopes Today

Analyze the statements characterizing Christ, and notice that most of them can be placed within one of the following three categories:

1. Christ was coming as a representative and a revelation of God.
2. Christ would bring salvation and the remission of sins.
3. Christ would establish a never-ending world order based upon justice and peace.

Are not these precisely the needs of our world today? Present the material in *Young People's Class.* It gives a remarkable answer to this question. Emphasize the statement of Doctor Slemp that "all the hopes of men are realized in Jesus, if only they will turn to him." Christ will save men from their sins, but only if they accept him. Christ will guide our world into ways of justice and peace, but only if we follow his guidance.

In a Birmingham museum, one could see until recently Burne-Jones' unusual picture, "Star of Bethlehem." Three magi stand with their gifts before the Christ child—that much of the picture is traditional and resembles any number of Nativity paintings, but one feature is different. The background shows a winter landscape of snow and ice, desolate and barren. In the foreground, where Jesus is, the trees have come alive and put forth their leaves, the grass is verdant and spotted with colorful flowers in full bloom. So our world is made desolate and barren by a sinful humanity, but where Christ comes in, the snow and the ice of hatred and greed are forced to retreat before the life-giving power of Christ's love.

For Further Discussion

1. What is the meaning of the word "gospel"? Why is the life of Christ "good news"?
2. In what ways has Christ made a difference in your life?
3. How can the rule of Christ be extended?
4. How can Christ realize our hopes for a world of justice and peace?
5. How would you evaluate the statement, "Christianity has not been tried and found wanting, it has been found difficult and not tried"?

THE SCHOOL AT WORSHIP

By Glenn H. Asquith

Theme. The Eternal Child.

Prelude. "I Think When I Read That Sweet Story of Old."

Call To Worship. "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth" (Ps. 121: 1).

Prayer of Invocation. O gracious Sovereign, who didst send thine only Son to earth for our redemption, bless us through that same holy Child, Jesus Christ, this day and always. Amen.

Opening Hymn. "Thou Didst Leave Thy Throne."

Scripture. Luke 2: 41-51.

Meditation on the Theme. No matter how much we may dwell upon the crucifixion of Christ and his ascension to the presence of the Father, we never can forget the infancy and boyhood of the Saviour.

The child is present in everyone of us, and that child responds to the story of the Eternal Child of God. There is something about the account of the birth in Bethlehem and about the story of the years when Christ was subject to his parents that appeals to us. Can it be that this period of Jesus' life helps us to understand his infinite gentleness and mercy, so that we are the more ready to accept his invitation to come to him in our sins, knowing that we shall not be turned away?

Prayers. (Sentence prayers may be offered for the following.)

For an understanding of the sacrifice of Jesus in taking upon himself our humanity with all its limitations.

For the grace to nurture the child-likeness within our own souls, so that we may enter the kingdom of God.

For caution to set worthy examples of upright living in the sight of the children around us.

For greater zeal in the endeavor to enshrine the Eternal Child within the hearts of all earth's children.

Prayer Response.

"Saviour, like a shepherd lead us,
Much we need thy tender care;
In thy pleasant pastures feed us,
For our use thy folds prepare:

"Blessed Jesus, Blessed Jesus,
Thou hast bought us, thine we are;
Blessed Jesus, Blessed Jesus,
Thou hast bought us, thine we are."

Closing Hymn. "Give of Your Best to the Master."

Benediction. From this time forth may we rest in the Lord; may we wait patiently for him; may we trust him to give us our hearts' desires. Amen.

Postlude. "Jesus, Still Lead On."

LESSON 3—JANUARY 18

John the Baptist and Jesus

Matthew 3: 1-17; Mark 1: 1-11; Luke 3: 1-22

Luke 3: 1-6, 15-17, 21-22

1 Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituræa and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

2 Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;

4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth;

6 And all flesh shall see the salvation of God.

15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;

16 John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

17 Whose fan is in his hand, and he will throughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

KEY VERSE: *Thou art my beloved Son; in thee I am well pleased.—Luke 3: 22b*

TO BE READ EACH DAY

Jan. 12. M. John Prepares the Way for Jesus. Luke 3: 1-6
Jan. 13. T. John Exalts Jesus. Luke 3: 15-18
Jan. 14. W. John Baptizes Jesus. Matthew 3: 13-17
Jan. 15. T. The Baptism of Repentance. Mark 1: 1-8
Jan. 16. F. The Baptism of the Holy Spirit. Acts 2: 1-8
Jan. 17. S. Christian Baptism. Acts 2: 37-41
Jan. 18. S. The Promise of the Holy Spirit. Joel 2: 28-32

SCRIPTURE SAYS—

By W. W. Adams

In the four Gospels, John the Baptist is second in importance only to Jesus. It is impossible to get a full picture of Jesus' ministry apart from the role that John played. It will richly reward anyone to read carefully the full record of John.

I. John Prepared (Luke 3: 1-2)

We begin reading Luke, chapter three, with the recognition that John's days of preparation are over. He is now fully prepared. It is impossible to explain fully all that had gone into his preparation. We know he had lived in a godly home, for his parents were righteous and had lived blamelessly before God (Luke 1: 5 ff.). God was with him from the beginning. No strong drink had ever entered into his body. Out in the sparsely settled areas where he lived, he communed with God in nature. He read the law and the prophets. He conversed with people; he learned the strength and the weakness of the political and religious life of his day. He grew a strong, vigorous body and a voice capable of reaching throngs of people out in the open air.

The hour came! The time was indeed fulfilled! It was God's hour, and John was ready. To be ready when God is ready—there is no other honor like it. For centuries God had worked within Israel, seeking to get all things in readiness to break down the walls of separation and to go forward to bless "all the nations of earth" (Gen. 12: 1 ff.). To this end God had led Israel, rebuking and judging her when she failed, encouraging and blessing her when she was obedient. To this end the prophets had spoken, calling the people to obedience and enlarging the vision of God's purpose, grace, and program. Many prophets and fathers "desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them" (Matt. 13: 17). These prophets had all died, "not having received the promises" (Heb. 11: 13). They could only point others to the future.

Yes, the hour came. God would speak again and more fully, and he would lead forward in establishing his rule among men. Not that men had no rulers. The Jews, together with all other peoples, were under both political and religious rulers, but it was not the rule of God.

Luke dates this great event by relating it to other well-known events. The Romans were the political and economic masters of Palestine, and had been since 63 B.C. It was now the "fifteenth year of the reign of Tiberius Caesar." We have sufficient data to determine the year as A.D. 25 or 26. The Romans ruled Judea through a governor. This governor was Pontius Pilate. Herod the Great, whose father was an Idumean and whose mother was an Arabian, had been king of the Jews from 37 B.C. till his death. Then, his cruelty and oppression had fallen to his sons. One son, Herod Antipas, was tetrarch (ruler of a fourth part) of Galilee; another son, Philip, of Iturea and Trachonitis, east of the Jordan, to the north. Lysanias, otherwise unknown, was tetrarch of Abilene, still farther north-northeast. On the religious side, Annas, ex-high priest, and his son-in-law, Caiaphas, were the leaders.

In this year (A.D. 25 or 26) "the word of God came unto John." Literally, the word "came *upon* John." It rested upon him, gripped him, mastered him. His reading of the law and the prophets, his meditation and prayer, his knowledge of men's sins and of God's righteous will, ripened and expanded to the point where God could move upon him by the Spirit and impart to him a special revelation and an inner urge that would send him forth to herald the message of God. God was ready; John was prepared. The hour and God's man had met in the fullness of time. Men will now hear the voice of God.

II. Preparing for the Messiah (Luke 3: 3-6)

We now see John the preacher. We observe:

1. *The Place of His Preaching.* The word of God had come to John "in the wilderness." He "came into all the country about Jordan." This wilderness was not a desert. It was the sparsely

settled country around the Jordan. Because of the excessive heat and rain of this valley few people lived in it. Here, apart from the main centers of activity, John had grown to manhood. Here the word of God came upon him. Here John began to preach the word—right where he had lived.

2. *The Message.* Here is one message about which there need be no confusion. Adding the verses (7-14) not printed in our lesson, this message may be looked at in three parts.

First, the prophecy of Isaiah (Luke 3: 3-6; Isa. 40: 4-5). Israel was captive in Babylon. Isaiah has been commissioned to speak a comforting message to Israel or Jerusalem. Her warfare is accomplished. God has forgiven her iniquity and is now ready to show mercy in providing deliverance.

Between Babylon and Jerusalem is a vast wilderness. It abounds in deep valleys and high hills. It is void of good roads. Such roads as there are, are rough, crooked, uneven. Any earthly monarch, desiring to visit among his subjects, would require them to prepare for him an acceptable way. For this purpose he would send one ahead to cry to the people to prepare in the wilderness a way for his journey. Now Isaiah cried to the people of his day to make ready the way of Jehovah. Jehovah is ready to reveal his glory in redeeming Israel from captivity. But the people must do for their moral and spiritual lives what earthly rulers required on the physical plane: remove all things that offend God, bring themselves into conformity to his will. Prepare the way of the Lord: straighten out the paths, fill up the valleys, pull down the hills, smooth out the rough places.

Second, the preaching of John (Luke 3: 3). Luke finds in Isaiah a fitting description of John's ministry. In John's preaching one word sums up all the uneven, rough, and crooked ways that would hinder the journey of Jehovah. That word is sin. Sin must be blotted out—forgiven. So we have in John's preaching three basic words: *remission, baptism, repentance.* The purpose or end in view is "remission of sins." The call to men was "the baptism of repentance." He preached baptism! But wait. Was it to be a baptism of water, of immersion, of forgiveness? "Of repentance" is in the genitive case—genus or kind: a descriptive genitive. What kind of baptism? Baptism characterized by repentance. He called men to repent, to turn away from sin, to remove everything contrary to God's will. This would bring God's forgiveness. This repentance was to be expressed, symbolized, in baptism.

Third, the application to life (Luke 3: 7-14). Read these verses to see what John means by repentance, which is the condition of forgiveness. Here is a description of how to prepare the way of the Lord. One must prove in life, by works, that his professed repentance is genuine. There is no value in one's race—being Abraham's seed. To bear fruit, good fruit, in doing God's will is the only way to escape the ax now ready to cut down every fruitless tree.

The crowd was frightened. If being Abraham's seed was of no avail, if professed repentance must be proved in works, "What must we do?" Now we ask, what is the proof of repentance? How can we straighten, smooth, level out the way of the Lord? By dividing our extra clothes and food with the needy, and by bringing to an end our extortion in business matters, all robbery, cheating, violence and revolution in social and business relationships. That as proof of repentance! And upon this condition God will make his salvation universal: "all flesh shall see."

III. Interpreting the Messiah (Luke 3: 15-17)

John's preaching caused a sensation, as his kind of preaching would still do. The people were in high expectation. And they were reasoning that perhaps John himself was the Messiah.

That was John's opportunity to interpret the Messiah to them, by way of contrast. One is coming who is infinitely greater than John, of whom John is totally unworthy. This one will baptize with that which water baptism symbolizes—the Holy Spirit. This Spirit will be as a fire, to burn out all that offends, to consume the chaff. Like the farmer, tossing wheat and chaff into the air to be separated by the wind, this Messiah will judge all things, dividing the chaff from the grain, separating that which is contrary to his will from the good. Only the good will be preserved.

IV. Baptizing the Messiah (Luke 3: 21-22)

Jesus took the initiative; he came to John for baptism. When John had succeeded in accomplishing his main mission, "to make ready a people prepared for the Lord" (Luke 1: 17), Jesus came for baptism. Unlike the baptism of others that marked the turning from sin, Jesus' baptism by John would "fill full" all righteousness (Matt. 3: 15). It would end Jesus' days of preparation, sanction the ministry of John, identify Jesus with John and the people prepared by John, identify Jesus and not John as the Messiah, and would inaugurate Jesus' messianic work in two ways. It would be the occasion of the special outpouring of the Holy Spirit upon Jesus for his ministry, and of the Father's recognition and sanction of him as his Son, doing his will. "Thou art my beloved Son; in thee I am well pleased." Jesus now is in position to build upon the foundation laid by John, to cultivate all the seed sown by John, to begin with the people prepared by John, and to do this in the special enduement of the Spirit and in the full assurance that he carries forward his ministry in the good pleasure of his Father.

LESSON APPLIED

By Howard K. Williams

Purpose. To help the members of your class gain a better understanding of the ordinance of baptism as practiced in our churches today. To help them learn, from their consideration of the baptism of Jesus, the importance of the ordinance, and to acquire—it may be—a new appreciation of, and deeper devotion to, our Lord.

Preparation. In addition to a careful study of the Scripture passage, there should be a thoughtful, prayerful contemplation of the work of John the Baptist and of the character of our Lord Jesus Christ.

The Scripture Picture

Paint it well, that it may live in the minds of those you teach. Joseph, it seems, has died, and Jesus has become the head of the household. Working as a carpenter, he has carried on Joseph's business. Jesus and his mother must often have talked over household affairs, and always Mary's mind must have gone back to those miraculous circumstances connected with his birth and presentation in the Temple. How she treasured those memories in her heart!

Then, one day, Jesus told her what she must have been expecting and dreading —that he must go away. He must leave the Nazareth home, so quiet and happy, to go out into the world to do a much harder work and, in his devotion to his Father's business, to lay down his life for man's salvation.

So it came about that Jesus, when he was about thirty years of age, made his way to the Jordan Valley, to John, his cousin, who was preaching there, and asked to be baptized by him. Great multitudes had gathered to hear John, for they recognized the truth of what he said. At his call, many had repented of their sins. Even priests and leaders of the people came to John seeking baptism, and Jesus took his place in the line.

Today the guide will show you the place where John is believed to have baptized. It was at the fords of the Jordan, below Jericho. Even in the dry season, as it was when I was there, there was plenty of water for baptizing. With

discriminating severity John rebuked the people for their sins, and he refused them baptism until they had brought forth in their lives fruits showing repentance.

At last, John and Jesus stood face to face. Immediately the whole attitude of John changed. John was six months older than Jesus. His aged parents had lived in Hebron twenty miles south of Jerusalem. They had died when he was but a boy, but they had left a deep impression upon his life. John thereafter had lived in the wilderness a life of asceticism and of religious contemplation. He represented all that was best in the austerities of religion. He was sincere and heroic. Before him stood Jesus, brought up in the quiet, simple life of a peasant of Galilee, brought up among the beauties of the Galilean hills. If John's life is represented by the desert, Jesus' life is represented by a garden.

John speaks: "I have need to be baptized of thee, and comest thou to me?"

Jesus answers: "Suffer it to be so now: for thus it becometh us to fulfil all righteousness."

Jesus speaks quietly, but convincingly and authoritatively, and John, without further objection, leads Jesus into the waters of the Jordan and baptizes him.

Then we read these words: "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."

Why Jesus Was Baptized

John had preached the necessity of repentance. He had baptized only those who gave evidence of sincere repentance. But Jesus had not sinned. Why then did he demand baptism? Was it not this: "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him"? (2 Cor. 5: 21.) Was it not that our Lord, coming into the world as a man, identified himself with men and in his baptism set men an example? Did he not, by his baptism, announce himself as the champion of God? Did he not put on that day the uniform of a soldier of God? Sensitive of nature, he must have found it no easy thing to take his place in line and to submit to this ordinance, but he voluntarily insisted upon being baptized. Should we do less?

The Significance and Importance of Baptism

Baptism often is classed among the unessentials. Men argue that the spirit is the essential thing, not the form, and to this we say Amen. But does that mean that the form, or even the ordinance itself, is unimportant? Can we hold unimportant or treat lightly that which Jesus considered to be so significant?

The burden of proof does not rest with those who practice believer's baptism, but with those who deny its importance or who would change its form. The clear fact is that baptism, as practiced in New Testament times, was by immersion. The statement that the ordinance is unimportant or that some other form may be substituted can find no support in the New Testament. If we would follow Jesus as the early followers of Jesus did, we must follow them through the baptismal waters.

The Practice in New Testament Times

Very evidently the early churches required of those who asked baptism repentance of sin and faith in Christ. They knew what they were doing. Baptist churches insist that baptism has no significance apart from the faith of the candidate. Baptism, furthermore, must be a voluntary and understanding act on the part of the candidate. Baptism does not save. We are baptized because we have been saved. Having been saved by repentance and faith in Christ's atoning death, we are baptized because we wish to confess openly our death to the old life of sin and our resurrection to the new life in Christ.

Baptism, in New Testament times, was by immersion, and no competent New Testament scholar would risk his reputation by denying that fact. The word "baptize" means to immerse, and it means only that. Moreover, the prepositions which are used, show this. For illustration: "Jesus, when he was baptized, *went up* straightway *out of* the water" (Matt. 3: 16). See also Acts 8: 38-39. Romans 6: 3-4 shows that baptism symbolizes death and resurrection. Only immersion represents a burial and a rising again. Neither argument nor reticence nor convenience should be permitted to take precedence over the Scriptures.

The priesthood came into power when it changed the proper significance of the ordinance, and taught that baptism was a saving rite which the priests could administer or refuse, as they saw fit.

Baptism must be my own act of acceptance of my own place in the army of Christ, my putting on of his uniform to live and fight for him, my determination to live that which baptism symbolizes—a risen life in him. This is something which no one can do to me or for me. I must make the decision. It is *my* oath of allegiance to Christ. But you say, "How about the great and good men who have not practiced believer's baptism?" In answer I must quote the words which Jesus uttered in another connection: "What is that to thee? follow thou me."

Some Lessons We May Learn

1. It seems to me that the very topography of Palestine is symbolic; certainly the place of Jesus' baptism is symbolic. He was baptized in the Jordan River. In that day men did not say "Jordan River." They said merely, "Jordan," which means "that which goes down." If any river ever deserved its name, the Jordan does. It rises far up among the mountains (Mount Hermon), it descends by cascades (almost 700 feet in ten miles) to Lake Merom, then 2,400 feet more to the Sea of Galilee, and then again to the Dead Sea, which is 1,400 feet below sea level. The water of Galilee is clear and pure. I have bathed in its clear, cool depths. The water of the Dead Sea is sluggish, laden with an accumulation of silt, impurities, and minerals. The dragoman advised me not to bathe in its impure waters. Jesus, by entering the Jordan in its course from the mountain heights to the depths of the Dead Sea, seems to say to us: "You, too, can stem the downward tide; you, too, can rise again to mountain heights."

The Sea of Galilee keeps pure by giving up its waters. The Dead Sea has no outlet and its waters become foul. Life is like that. We must live for others, if we would be pure ourselves. Christ's life was a life for others. His baptism marked the beginning of his ministry, his life of service. Heaven's approval rests only on those whose lives flow out in healing streams to others. That should be the meaning of our baptism—our entrance upon a life of helpful and devoted service in Christ's name.

2. John was constantly pointing men to Jesus. Always he hid himself that Christ might be seen. "He that cometh after me is mightier than I, whose shoes I am not worthy to bear" (Matt. 3: 11). "Behold the Lamb of God" (John 1: 29). "He must increase, but I must decrease" (John 3: 30). Men thereupon left off following John and followed Jesus.

We are tempted to make ourselves prominent—so prominent that we hide Christ. Paul and Barnabas would not permit themselves to be called gods. They cried out: "We also are men of like passions with you" (Acts 14: 15). "Do not thank me," said the missionary, "thank the One who sent me." So we must do, if we would rightly testify concerning Christ.

"Not I, but Christ
Be honored, loved, exalted."

VIEWPOINT OF YOUTH

By Kenneth L. Cober

The Purpose

To help young people increase their powers to discern and overcome temptations through a study of the temptation experiences of Jesus.

The Procedure

Begin with the introduction suggested in *Young People's Class* under "As We Begin." Use the "socialized recitation" method in presenting the temptations of Jesus. In advance, give the material on the three temptations, found in *Young People's Class,* to three pupils, asking them to teach that part of the lesson. Allow each one five minutes for his presentation.

"The Devil Passes"

A drama of recent years bears the title, *The Devil Passes.* The plot is concerned with a group of characters who entertain strong desires to achieve certain objectives—one to grow rich, another to become a great actress, a third to secure prestige, and still another who has the strange desire to gain nonentity by being ignored. Then the devil passes by in the guise of a clergyman. To each one is offered the realization of his desire, but only on condition that the person sacrifice some cherished ideal. Approaching each in turn, the devil makes his offer, and is turned down. The price is too high!

What a strange disguise for a devil! Yet, the devil finds us most vulnerable when he comes through unexpected channels, and subtly offers something good as a bonus for doing his will. When he comes in the sordid clothes of a drunken derelict, we easily detect his satanic character, but let him be dressed in sartorial correctness and move in circles that are socially approved and we are frequently caught off guard.

The Devil Returns

In Matthew, the record of the temptations of Jesus ends with the phrase, "and the devil leaveth him," but in Luke we read that when the devil had completed every temptation, he departed from him "for a season."

If only we could overcome our temptations with one gigantic effort, and be free from their influence forever after, but life is not like that. Even when we annihilate utterly some particular temptation, a new temptation is likely to appear in an unexpected quarter. Spiritual victory is never completely ours. No matter how many battles are won by us, the tempter always returns and tries a new approach.

Even the Son of man faced temptation as long as he was in the world. Have the students corroborate this by examining Matthew 16: 1, 21-23; 19: 3; 22: 18, 35; 26: 51-54; 27: 39-43; Luke 22: 42; John 6: 17; 8: 6.

There is no easy way of escaping temptations, but we can be sure that every victory will make us that much stronger for the next battle.

Deliverance from Evil

" . . . . But deliver us from evil." That is our problem. How shall we receive the power by which we can overcome our temptations?

Finding the disciples asleep in the Garden of Gethsemane, Jesus said to them, "Watch ye and pray, lest ye enter into temptation." A person who practices the presence of God as a daily experience will find therein the strength to overcome temptations. "Either prayer will get rid of your sins, or your sins will make you stop praying."

Then notice that Jesus was decisive in his answers to the tempter. In his book, *And So I Preached This,* Dr. Luther Wesley Smith says that the secret of victorious living is to "learn to say *No,* and mean it."

"There are two ways of saying No. You can say it and mean it; or you can say 'No-o-o,' with a 'yes' wrapped up in it. Have you not been in a home where they had a little dog named 'Fido,' who was too friendly, and who always jumped up, pawing you with his dirty feet and getting hairs all over you? And you have observed the hostess, somewhat embarrassed, say to her dog, 'Fido, lie down, d-o-w-n.' And so Fido continued to jump up on you as he did before. But you have been in other homes where they had another Fido, and when the hostess said, 'Fido, lie down!' Fido did as he was told.

"How many people there are who are constantly getting into trouble and who are never able to master their temptations, who day by day become unstable and wishy-washy in character, because they have never learned to say 'No'—without a 'yes' wrapped up in it."[1]

For Further Discussion

1. Do young people have temptations that parallel the temptations of Jesus?
2. What kind of disciplines increase our resistance to temptations?
3. In Luke 22: 28, Jesus speaks of his disciples as "they that have continued with me in my temptations." What were the temptations of the disciples?
4. Is it well to take the advice of a gospel song when it says, "Shun evil companions"?
5. What are the temptations faced particularly by young people?

[1] From *And So I Preached This,* Luther Wesley Smith. The Judson Press, Philadelphia.

THE SCHOOL AT WORSHIP

By Glenn H. Asquith

THEME. Trail Breaker and King.

PRELUDE. "The Pilgrims' Song of Hope," Batiste.

OPENING HYMN OF PRAISE. "Welcome, Delightful Morn."

MORNING PRAYERS. (The following may be used, or taken as examples.)

1. O loving Father, we thank thee for the new day, a day which we dedicate to thee. Help us in some way to open a way for thee in the world, as John the Baptist did so long ago. Amen.

2. O gracious Lord, and only Saviour, with adoration and great joy we consider the many proofs of thy love round about us. May we bear a good witness as hourly we share thy bounty. Amen.

3. Father of our Lord Jesus Christ, we magnify the name of thy Son in our worship. We find in him the one who spoke as never man spoke, and we listen to his voice with great content of soul. Amen.

4. Almighty King, our God, we bring our petitions to thee in utmost faith. We would be strong and true and pure and loyal; we would be people of good report; and we ask that we may live useful lives in thy world. Amen.

The Leader: "Hear our prayer, O Lord, incline thine ear to us, and grant us thy peace." Amen.

PRAYER HYMN. "Take Time To Be Holy."

SCRIPTURE. John 1: 6-15.

THE THEME ILLUSTRATED.

The great Assyrian queen Semiramis was a noted opener of roads through mountainous and forested country. The records indicate that she sent large bodies of workmen ahead of her royal chariot to prepare the way for her. Trees had to be cut down, hills leveled, low places filled in, so that she might follow in conquering might. John the Baptist was this kind of forerunner of Christ. He prepared the spiritual way by his preaching, baptism, and life of witnessing to the Coming One.

Johnny Appleseed took upon himself the task of going before the thousands of pioneers who were to follow him through the Ohio wilderness. His method of preparation was the planting of apple seeds, so that those who came after might have food and refreshment. John the Baptist was this kind of forerunner also. He planted the seeds of repentance and expectation that Christ found flowering when he appeared and began his ministry.

CLOSING HYMN OF CONSECRATION. "O Jesus, I Have Promised."

BENEDICTION.

POSTLUDE. "More Like Jesus Would I Be."

LESSON 4—JANUARY 25

The Temptation of Jesus

Matthew 4: 1-11; Mark 1: 12-13; Luke 4: 1-13

Matthew 4: 1-11

1 Then was Jesus led up of the spirit into the wilderness to be tempted of the devil.

2 And when he had fasted forty days and forty nights, he was afterward an hungred.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said, unto him, It is written again, Thou shalt not tempt the Lord thy God.

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

KEY VERSE: *For we have . . . . an high priest which . . . . was in all points tempted like as we are, yet without sin.—Heb. 4: 15*

TO BE READ EACH DAY

Jan. 19. M. The Temptation of Jesus. Matthew 4: 1-11
Jan. 20. T. Jesus Vanquishes the Tempter. Luke 4: 1-13
Jan. 21. W. The Temptation in Eden. Genesis 3: 1-8
Jan. 22. T. Why Resist Temptation. 1 Peter 5: 6-11
Jan. 23. F. Possibilities in Perils of Temptation. James 1: 12-15
Jan. 24. S. Flirting with Temptation. 1 Corinthians 10: 6-13
Jan. 25. S. Help in Temptation. Hebrews 2: 9-18

SCRIPTURE SAYS—

By W. W. Adams

The first experience that came to Jesus after his baptism was his temptation. The Fourth Gospel makes no mention of the temptation. Mark gives the essential facts in only two verses. Read his words in 1: 12-13. Matthew (4: 1-11) and Luke (4: 1-13) give about equal space to the story. Their accounts agree in all essentials.

Two facts are clear. First, Jesus was tempted in the wilderness, near the scene of his baptism. Second, this was by direction of the Holy Spirit. Mark, Matthew, and Luke are in perfect agreement concerning this. To be sure, there are interesting differences in phraseology: Mark says that "the Spirit drove (cast or threw) him out into the wilderness." Matthew has, "Jesus was led up of the Spirit." Luke says, he "was led by the Spirit."

Here we have the key to the temptation. The central fact in Jesus' baptism was the complete identification of the Father with the Son. Not that Jesus hitherto had been a stranger to the Father. His birth, his experience at the age of twelve, his growth in wisdom and in the favor of God and man, have no meaning apart from the peculiar relationship existing between himself and the Father from the beginning. But in Jesus' supreme act of consecrating himself to the mission of the Messiah, as outlined by the prophets and brought to a climax in the ministry of John, the Father identified himself fully with Jesus. He did this by joining himself more fully with the Son in the person and power of the Holy Spirit, by acknowledging him as the Son, and by declaring himself well pleased with what the Son had done and was then undertaking to do. Thus we have the Trinity —Father, Son, and Spirit. The Son is now consecrated and dedicated, completely committed, to the doing of the will and work of the Father. For this task he has been empowered. For it also he has been marked off from all other men. In these matters the Son's uniqueness above all other sons of men can scarcely be fully comprehended.

Will the Son now obey the voice of God, follow the leading of God, use the power of God, in doing the will of God? The incarnation had been genuine and complete. God had taken upon himself a body of flesh. In that body deity had voluntarily limited himself. Read Philippians 2: 1 ff. for a full description of this experience. He had subjected himself to every force, power, and influence that plays upon human beings. He could be, and was, tempted in all points as we are (Heb. 2: 18). He could be tempted to shut out the voice of the Father and to disobey the will of the Father. He could be tempted to put his own desires, even physical, temporal desires, before the will of the Father. He could be tempted to surrender the program the Father had called him to carry out, and for which he had empowered him, in the interest of expediency, ease, and physical satisfaction.

Could the Father, present in the Spirit, fully and under all conditions trust the Son? He had been well pleased with the Son. Could he always be pleased with him? The task ahead was colossal, the way long and rough. The outcome of this undertaking was of superlative and eternal significance to both the Father and humanity. The Son lacked wisdom; he did not know all details of his ministry from the beginning; he did not possess power sufficient for each battle without struggling all along the way to keep his human spirit in subjection to the Divine Spirit. To deny these statements is to mock the incarnation, to reduce Jesus long hours in prayer to the Father to mere play-acting, and to make all the temptations that came to him farcical and unreal. To exalt the deity of Jesus to the point of making it impossible for him to have vielded to the voice of Satan is as unjustifiable as it is to exalt his humanity to the point of making it impossible for him to have yielded to the voice of the Father. To deny that he could have sinned is as unscriptural as it is to deny that he lived a sinless life. Two facts I must not deny: Jesus was tempted and *could have yielded* to the temptations; and *he did not yield.* The one fact identifies him with me, enables him to touch me where I need him. The other fact enables him to touch the Father as I cannot and to bring me to the Father. The temptations begun here reached their climax at the cross. The victory over temptation was complete at the cross. For not until in Gethsemane he said, "Thy will be

done," had he given the final "Amen" to the doing of the Father's will. At any point this side of Calvary he could have said No. But since he yielded to the Spirit within him in doing the Father's will in full measure, the Father through the Spirit raised him from the dead—thus giving him complete victory over every power that separates me from God. Thus in life, in death, and in resurrection he was fitted to save men. In life and in death he touched both the Father and me. Then in the grave the Father touched him. And he lives: the God-man perfected through suffering (Heb. 2: 10); made of the Father both Lord and King (Christ; Acts 2: 36), our sufficient Redeemer.

Thus the temptation following his baptism becomes significant. Would he behave as Son of man or as Son of God? The answer to that question lay with Jesus and must be decided in actual experience. The Spirit did not *tempt* Jesus. He was "to be tempted *of the devil.*" The first meaning of the Greek word translated "tempt" is "to test, to prove" with a view to approving. The Father had been well pleased with Jesus. The Father, in the person of the Spirit, would now permit him to be tested with a view to proving and approving him. To that end he would permit the devil to tempt Jesus. He brought about an appropriate situation. Jesus was made so aware of the conflict to be fought out in himself, of the issue to be settled, that he desired only to be alone, to think, to pray, to commune with his Father. Thus he withdrew into the wilderness. Here "he fasted forty days and nights," completely absorbed in the meaning and demands of his mission. So intense was this experience that the normal cravings of his body escaped notice. "He afterward hungered"; thus he was brought to the first temptation.

Surely I am not expected to settle two controversial questions. Were these temptations objective or purely subjective? Did the devil speak to Jesus? Or did these ideas merely run through his mind? Either view would make the temptation real, and that is the essential thing. Again, is there a personal devil? Or does this story only reflect the popular ignorance of that day? To deny the existence of the devil leaves sin unexplained. And surely today it is no compliment to man to make him solely responsible for his wicked ways. We surely need a little excuse for our conduct!

I. To Disobey the Father (Matt. 4: 3-4)

Jesus was intensely hungry. The stones around him reminded him of loaves of bread. The Father had bestowed upon him supernatural power and had singled him out as his Son in a unique sense. The devil came to Jesus at the right moment. The temptation has a twofold basis: Jesus' hunger and his professed sonship to the Father. The tempter said literally, "If thou art a Son of God, speak that these stones may become loaves." *A* Son, not *the* Son. The devil does not admit that Jesus is *the* Son. He does admit that the Father has called him his Son. He says, in effect, "If it be true that you are God's Son, and I am assuming for the moment that it is true, then why not prove it to be true and also satisfy your hunger, both in the one act?"

Jesus met the tempter with the basic principle laid down in Deuteronomy 8: 3. Read the entire section, from verse 1. Note the emphasis on keeping God's commandments in order to live. God proved, tested, Israel regarding manna to teach the lesson that obedience to God brings life. Nothing can take the place of obedience.

Now the voice of the Father had not commanded Jesus to use his power to feed his physical hunger. Certainly the power available to Jesus was equal to the task of turning stones to bread. That fact will be proved dozens of times later on. Moreover, the Father was willing to minister supernaturally to Jesus' needs, after the temptations ended. For when the devil left Jesus, "angels came and ministered unto him" (vs. 11). But not until Jesus had proved that he would seek to live only by means and in ways that his Father might direct. The devil tempted him to get life by disobeying the Father's voice. Jesus would not disobey the Father in asking the Spirit of God to perform miracles for his own physical relief.

II. To Tempt the Father (Matt. 4: 5-7)

The devil would not leave Jesus after one assault only. He tried again. Again the temptation had a twofold basis: Jesus' desire to win people to faith in himself as Messiah, and the promise in Scripture of God's supernatural preservation of his Messiah against all injury. It was in Jesus' heart, as it was in the Father's will, to win man to himself. His mission was centered in winning men. Moreover, the Jews had built up quite an elaborate outline of the supernatural phenomena that were to accompany the Messiah's appearance upon earth. It was this that brought repeated requests to Jesus to "do signs." The Messiah was to appear suddenly from heaven. Then had not the Psalmist (91: 11) spoken of God giving angels "to bear thee up, lest at any time thou dash thy foot against a stone"? Jesus' desire to win people and the Father's readiness to grant a miracle of deliverance! What a temptation! With the crowds thronging the streets around the Temple in Jerusalem, let Jesus defy the law of gravity by throwing himself from "the pinnacle of the temple" and floating to earth unharmed. By so doing, Jesus could prove to himself and to others that the Father's earlier claim was true: Jesus is indeed the Son. And men would flock to him. So the devil argued.

Jesus refused by quoting from Deuteronomy 6: 16: "Thou shalt not tempt the Lord thy God." The Father could permit men, even the Son of Man, to be tested, proved. But it would be wrong for the Son himself foolishly to tempt or test the laws and promise of the Father. It was the duty of the Son to submit to the Father's testing and not to test the Father.

III. To Break Fellowship with the Father (Matt. 4: 8-10)

There is progression in these temptations: bread, crowds, the whole world. Once more, the basis of the temptation is twofold: Jesus' desire to win all nations and the devil's claim to be in position to give to Jesus instantly complete mastery over "all the kingdoms of the world, and the glory of them." It was in Jesus' heart, as in the Father's will, to bring under his sway all the nations. At the moment, these kingdoms did not recognize the Father. They did recognize Satan. In a real sense the kingdoms belonged to Satan. Satan was in position to grant to Jesus his one desire, apart from the struggle and sacrifice to which he had dedicated himself.

The poison in this temptation lay in the condition announced by Satan: "If thou wilt fall down and worship me." This would be doing obedience to Satan, submitting to his condition and rule—a compromise with sin, union with Satan. And this would make the will of God impossible of realization. It would exalt Satan to the position and honor that belong only to the Father.

Jesus fought down this onslaught with the truth of Deuternomy 6: 13: one is to worship and serve God alone. No other being can compete with the Father here. Jesus' mission is to bring all nations to worship and serve the Father. For him to worship and serve the Father's enemy would break fellowship between himself and the Father. This would defeat the Father's purpose in the Son. The Son will go forth to win all nations to the Father—by making war upon Satan and overcoming all sin.

Jesus was unassailably resolute in his determination to obey his Father—come what might to himself. He stood his ground. The devil left him—to return in manifold ways in the months that lay ahead. But the victor over Satan at the beginning will ultimately master him in all respects and thus enable all who trust and obey him likewise to win the victory.

LESSON APPLIED

By Howard K. Williams

Purpose. That the members of the class, by considering Jesus' Temptation, may gain a better understanding of what temptation is, the forms in which it may come to us, and how it may best be overcome.

Preparation. Concerning the passage to be studied (Matt. 4: 1-11), Dr. Boreham once said: "Whenever I read this passage, I feel like asking the congregation to rise and listen with bowed heads." We are to think of one of the deepest, most intimate, and most holy experiences of His life. Let us approach the lesson with bowed heads and prayerful hearts.

The Story of Jesus' Temptation

In traveling from Jericho to Jerusalem, one passes through a desolate region. It is rugged, barren, and swept by hot winds. It appears to have been forgotten of God. The dragoman will tell you that it was in this wilderness that Jesus was tempted. It seems a fitting place for such a conflict. Into this wilderness Jesus came immediately following his baptism, and alone, absorbed in contemplation, he ate no food for forty days.

Round about Jesus lay flat stones, shaped much like loaves of bread. As his hunger increased day by day and as he looked upon these stones, he heard a voice saying something like this: "You must be very hungry." That was true. "You are God's Son." That, too, was true. "Well," the voice persisted, "God would not want his Son to suffer; so, since you are his Son, why don't you use your power? Turn these stones into bread and satisfy your hunger. Surely there can be no harm in that. Besides, no one will ever know."

And why not? Later, Jesus would multiply the bread in order to satisfy the hunger of others. Why not satisfy his own? But Jesus knew that voice. It was Satan's. He would not listen to Satan, no matter how reasonable Satan's words might sound. Besides, he knew that Satan's intent was to deceive. So Jesus answered, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

The scene shifts from the wilderness to the great portico of the Temple, where the priests went to look for the rising of the sun that they might begin the day's worship. Below, in the main court, throngs were waiting in expectation of the signal to worship. Jesus beheld these people whom he had come to save. As he looked, he heard a voice: "What a convincing sign it would be, if you should cast yourself down and be unhurt by the fall! You said in the wilderness that you trusted your Father for bread. Can you not trust him now to keep you from suffering harm? Prove that you trust him. You can do this safely, for it is written: 'He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.'" Test God? Jesus knew that where there is perfect trust and where that trust is well founded, there is no need to test. He answered: "It is written again, Thou shalt not tempt the Lord thy God."

Once more the scene shifts; this time to a lofty mountain, from whose summit it was possible to view all the kingdoms of the world. "You can't deny the power of these kingdoms or the fact of my rule over them," said the familiar voice of Satan. "You have come to establish a kingdom, but the way you propose will prove long and hard. You will suffer much. Don't be heroic and foolish. Let me show you an easy way. Use my methods and I will lay all these kingdoms at your feet." Jesus' reply was: "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

Jesus had overcome the Tempter! "The devil leaveth him, and, behold, angels came and ministered unto him."

Lessons from the Temptation

If we get at the facts of the Temptation, we shall discover many lessons for our own lives. Here are a few; you will think of others.

1. *When?*

"*Then* was Jesus led up of the spirit into the wilderness to be tempted of the devil." When? If you read back, you will see that this was immediately after his baptism. In his baptism Jesus had declared his allegiance to God and his determination to fight sin. Said Satan, "We shall see how strong a champion he is. I'll make him defend that profession." So must every man. Some people think that when they have been baptized and received into the church everything is cared for, that there is nothing more for them to do. On the contrary, their Christian life has just begun. Someone says, "I have more temptations, more trouble, now than before I joined the church." Of course you have! Satan is after you now, because you have taken a stand against him.

2. *How?*

There are two how's that we need to consider in connection with Jesus' Temptation. First, how did the temptations come to Jesus. My earliest recollections of Satan are associated with a large picture of a red devil with a grinning face, horns, and a tail. I know better now. Nobody would be deceived by so ugly a devil as that! The devil assumes pleasing forms in order to allure us. He plays up to our self-pity. His conversation is ingratiating. Sometimes, as in the Garden of Eden, he starts with a question. "Did God say . . . . ?" Then he makes an assertion. "Of course, God did not say . . . ." Then he makes a promise, "You shall be like God" or "I will give you the world."

Take care that Satan gains no entrance in your life. Like the camel, Satan will get his head in, then his forefeet, then his whole body—and the good will be crowded out. Beware, then, of the first little indifference, the first carelessness, the first compromise.

Second, how could Jesus be tempted? Temptation comes from within, and we know that Jesus was without sin. But let us remember that Christ, in order to save man, took upon himself man's weaknesses. Being man's perfect Man, he could not only be tempted, but could be tempted more than any man, and for this reason. A man is tempted in proportion to his power.

Jesus had all the qualities of power that would make temptation possible. He was able to turn stones to bread. He could override the force of gravity. But if he used his power in the way Satan proposed, he would be putting himself out of the class of mankind, and so frustrate his purpose to be man's Saviour by overcoming sin though bearing all of man's infirmities. He won the victory for man by treading those paths which man must tread if he would be victorious over sin.

3. *What*

The three temptations that came to Jesus comprehend all the temptations that come to mankind. He "was in all points tempted like as we are, yet without sin" (Heb. 4: 15).

The first temptation that came to Jesus was in the realm of the physical. It was to satisfy right desires in a wrong way. It is right to take food into the body; it is sin to get that food in a wrong way. It is right to have a home and the comforts of life; it is sin to get them in a wrong way.

The second temptation was, "Cast thyself down!" Along with it, goes the idea that the laws that operate in the case of other people will not operate in your case. "*You* can bet on horses and win." "*You* can steal and not get caught." "*You* can take one glass of liquor and stop when you want to." "*You* can engage in immorality and get away with it." "Go ahead, cast thyself down!"

The third temptation concerned power. Everyone seeks success. But there are no short cuts to true success. Satan proposes a short cut, but Satan lies.

VIEWPOINT OF YOUTH

By Kenneth L. Cober

The Purpose

To help young people to appreciate the mission of John the Baptist, and to discover how they can open the way for Christ to enter their lives and the life of the world.

The Plan

1. Introduction, "As We Begin."
2. The Mission of John the Baptist.
   a) A son of the desert (Luke 3: 1-6; Matt. 3: 4).
   b) A voice in the wilderness (Matt. 3: 5-6; Luke 3: 7-14).
   c) A repentance kind of baptism (Matt. 3: 11-12).
   d) The baptism of Jesus (Matt. 3: 13-17).
   e) John's estimate of Jesus (Luke 3: 15-17).
3. Preparing the Way for Christ Today.
   a) Beginning with ourselves.
   b) Introducing others to Christ.
   c) In human relationships.
4. For Further Discussion.

The Procedure

Material for "Introduction" and "The Mission of John the Baptist" will be found in *Young People's Class.* As each subtopic under Section 2 is presented, have a pupil read the Scripture.

Preparing the Way for Christ Today

According to the Gospels, the function of John the Baptist was that of a forerunner, to prepare the way for the coming of Christ. Is the work of John the Baptist finished or is it an experience that needs to be reproduced again and again?

Beginning with Ourselves

If you would carry on the role of a modern John the Baptist, you must begin in your own life. Religion, like charity, begins at home. As Tolstoy remarked, "If you want to make the world better, you have to be the best you can . . . . you cannot bring the kingdom of God into the world until you bring it into your own heart first."

Have you made Christ the master of your life? Do you live by his ideals? Do you enjoy fellowship with him? Have you fully dedicated yourself to extending his cause?

Introducing Others to Christ

You can be a forerunner of Christ by introducing others to him. Many people will never come to know Christ except through your assistance. We can prepare the way for him by personal testimony. When we find something that is good, we like to share it. If we find a beautiful place, or a worth-while book, or something else that is good, we recommend it to our friends. In the same way, when Christ comes into our lives and means something to us, we have no right to keep quiet about it.

Many young people who are teaching, or preparing to teach, in the church school are becoming forerunners of Christ. Whether or not we are teaching, all of us can have a part in the Church School Advance that our denomination is conducting, and help to win some of the twenty-seven million children and young people in our country who are not connected with any religious group.

We must not forget our missionaries. Can you think of anyone who belongs more truly in the succession of John the Baptist than a Christian missionary? Going into a completely pagan world, they patiently teach the basic Christian truths until Christ is finally able to effect his transformation in the lives of the people. Not many will be able to go as missionaries, but all of us can have a part in the missionary program and thus prepare the way of the Lord. As you make your offering each week, feel the joy of the Negro spiritual:

> "I can tell the nations about Jesus,
> I can tell the world about Him."

In Human Relationships

In vast areas of human living we find Christ to be a veritable stranger. One of them is indicated by the couplet of a radio commentator, who read from his scrapbook,

> "2,000 years of church and Mass,
> We've got as far as poison gas."

If civilization ever succeeeds in writing finis to its book of wars, it will be done through the work of Christian pioneers who prepare the way of the Lord.

Another area of human relationships into which Christ needs to come is our economic life, where morality has not kept step with our knowledge of Christ's teaching. Is it overstatement to say that our economic system operates on the basis of jungle ethics, the spoils going to the strong and powerful? A Chinese proverb puts it this way, "big fish eat little fish, little fish eat shrimp, shrimp eat mud." The economic relationships of men need to be redeemed by the spirit of Christ.

This is a great time to be alive! Old patterns of civilization are giving way to new. A world is dying, and a new world is being born. Will the new world be better than the old? That depends largely upon what Christian people will do in this time of crisis and opportunity. What a time to make ready the way of the Lord, and to blaze new trails for the feet of Christ!

THE SCHOOL AT WORSHIP

By Glenn H. Asquith

THEME. "It Is Written."

PRELUDE. "Yield Not to Temptation."

CHORAL CALL TO WORSHIP. "The Lord Is in His Holy Temple."

INVOCATION.

"Lord of all life, below, above,
Whose light is truth, whose warmth is love,
Grant us thy truth to make us free,
And kindling hearts that burn for thee." Amen.

—Adapted from a Hymn

HYMN. "Stand Up, and Bless the Lord."

PRAYER. O Father of love and life and light, we bring our hearts to thee in their bewilderment, in their perplexity, in their dubiousness, in their lovelessness and coldness. Touch us now, we pray, with a coal from off thine altar that our love for thee and for our fellow men may flame up, new born and glorious. Keep us from the path that leads to temptation, wean us away from all desire for unprofitable things, and grant that we fall not into the commission of evil deeds. We ask in the name of Jesus Christ our Lord. Amen.

RESPONSIVE READING. (An intermingling of Old and New Testament Beatitudes.)

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."—*Ps. 1: 1.*

"Blessed are the poor in spirit: for theirs is the kingdom of heaven."—Matt 5: 3.

"Blessed is he whose transgression is forgiven, whose sin is covered."—*Ps. 32: 1.*

"Blessed are they that mourn: for they shall be comforted."—Matt. 5: 4.

"Blessed is the man that maketh the Lord his trust."—*Ps. 40: 4.*

"Blessed are the meek: for they shall inherit the earth."—Matt. 5: 5.

"Blessed is the man that delighteth greatly in his commandments."—*Ps. 112: 1.*

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled."—Matt. 5: 6.

HYMN OF OBEDIENCE. "Trust and Obey."

THOUGHTS ON THE THEME.

CLOSING HYMN. "Thy Word Is a Lamp unto My Feet."

BENEDICTION.

POSTLUDE. "A Mighty Fortress."

The Book Browser

The Bible Continues To Be the Inspiration for a Host of Interesting Books

MANY hold that the Bible should always be published in full and that any attempt at editing it is an act of presumption. There are others, however, who hold that the Bible, as commonly published, is confusing to the lay reader. They say that most people do not know where to turn in the Scriptures to find the spiritual help they seek, and that the conventional editions of the Bible, with their small type and crowded pages, make Bible reading uninviting. There have been numerous attempts, therefore, to print the Bible in rearranged or abbreviated form, and with larger type and more attractive pages, in the hope of awakening the interest of those who at present have no acquaintance with the Book of Books. It is expected, of course, that this first acquaintance will lead on to the reading of the entire Scriptures.

■ *The Quotable Bible,*[1] edited by Louis M. Notkin, is all that can be desired in format and typography. The passages of Scripture included in the volume have been chosen with discrimination. The text is that of the King James version, and each verse has been so numbered as to indicate clearly every omission, yet so as not to interfere with easy reading. Headings, largely in the language of the Bible, have been added to indicate the content of each section. For each book of the Bible there is a brief, informative, and non-controversial introduction. An appendix contains a list of nearly one thousand Bible verses that have been frequently quoted in literature and public speech. There is also a concise index which will enable the reader to find any Bible passage for which he may be searching.

Dr. Sockman, who has furnished the foreword, states that he has long preached the vital need of a revival of Scripture reading, a return to the Old American family habit of reading the Bible together. This volume, he believes, has removed many common obstacles to Bible reading.

■ Much the same motives led to the preparation of *The Liberated Bible: The Old Testament,*[2] compiled by Dr. Shepherd Knapp, for many years the pastor of Central Congregational Church, Worcester, Mass. In this volume Dr. Knapp has brought together the most interesting narratives and the most striking and deeply devotional utterances of the poets and prophets of the Old Testament. The caption for each passage has been chosen with rare spiritual insight and genuine literary feeling; the passages themselves have been carefully grouped according to their subject matter.

The result of this arranging is a volume consisting of five books, each containing a number of chapters. The titles of the several books are: "Human Raw Material for Religion to Shape," "The Happiness of Unquestioning Faith," "An Old Testament Wonder Book," "Groping in the Dark," and "The Emergence of a Deeper Faith." Thus the readings follow a natural psychological sequence. They consider the questions which every man must face, then lead the reader into a fuller knowledge of God and of his will. A number of indexes make all the material immediately accessible. This apparently is the meaning of the word "liberated," as used in the book's title. This treatment of the Scriptures unquestionably brings to light many gems which have been overlooked, because for most readers these gems lie buried in an unfamiliar and difficult context.

Books Reviewed

[1] *The Quotable Bible.* Edited by Louis M. Notkin, with a Foreword by Ralph W. Sockman. Samuel Curl, Inc., New York, 1941. 715 pages. Price, $3.00.

[2] *The Liberated Bible: The Old Testament.* Compiled by Shepherd Knapp. Fleming H. Revell Company, 1941. 286 pages. Price, $2.50.

[3] *Youth Explores the Bible.* By David R. Piper. W. A. Wilde Company, 1941. 354 pages, with illustrations and maps. Price, $2.00.

[4] *The Greatest Men of the Bible.* By Clarence E. Macartney. Abingdon-Cokesbury, 1941. 222 pages. Price, $1.50.

[5] *I, Nathanael, Knew Jesus.* By van Tassel Sutphen. Fleming H. Revell Company, 1941. 352 pages. Price, $2.50.

[6] *The Cross above the Crescent.* "The Validity, Necessity, and Urgency of Missions to Moslems." By Samuel M. Zwemer. Zondervan Publishing House, 1941. 292 pages. Price, $2.00.

All books reviewed upon this page may be purchased from The American Baptist Publication Society.

■ *Youth Explores the Bible,*[3] by David R. Piper, is a new Bible story-book for older boys and girls (those of about the junior high school level). These stories, instead of being independent units, are told in such a way as to show the connection one with another. Thus the youthful reader will gain an understanding of the sweep of the Bible story from Genesis to Revelation. There are numerous illustrations and maps.

■ *The Greatest Men of the Bible,*[4] by Clarence E. Macartney, is a collection of fifteen biographical sermons. They are timely and forceful. Dr. Macartney believes that most ministers should do more biographical preaching, and he here shows how effective such preaching can be.

■ In *I, Nathanael, Knew Jesus,*[5] van Tassel Sutphen has given in narrative form an account of the ministry of Jesus as it may very well have appeared to the eyes of Nathanael. The author acknowledges frankly the audacity of the task which he undertook, but basing his work upon the Gospel records and drawing upon imagination only so far as was necessary to give his story literary form and continuity, he has succeeded remarkably well. The work is reverent throughout. It is, to use his own phrase, "inferential biography," and read with that understanding, the book will give to many readers a new understanding of the times of Jesus, and also—and most importantly—a new understanding of the significance of Jesus Christ.

■ The Browser has reserved what space remains for a book of unusual missionary importance. It is *The Cross above the Crescent,*[6] by that veteran missionary, Samuel M. Zwemer. In a brief introduction, President Mackay, of Princeton Theological Seminary, has this to say: "Not since the days of Raymund Lull, the great Spaniard about whom our author wrote his first book, has any Christian missionary taken more truly to his heart the whole Moslem world, in the complexity of its spiritual problem and the range of its geographical dispersion, than Samuel M. Zwemer." The significance of this book grows out of the greatness of Dr. Zwemer's heart and the fact that it sets forth his mature convictions after fifty years of study and travel.

The subtitle of Dr. Zwemer's book is "The Validity, Necessity, and Urgency of Missions to Moslems." Those three terms, "Validity, Necessity, and Urgency," express the spirit of this book. What is more, they express a spirit needed in every phase of missionary endeavor. Validity? Yes! Necessity? Yes! Urgency? Yes, and never greater than today!

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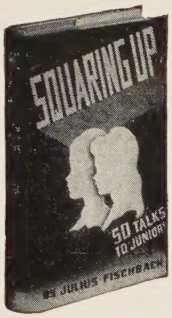

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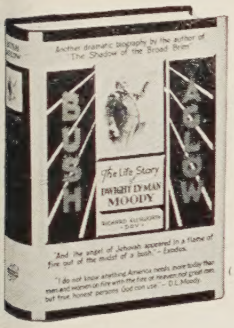

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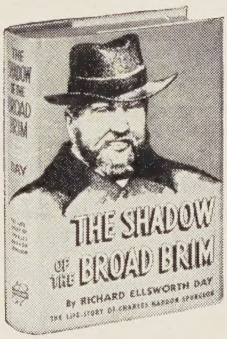

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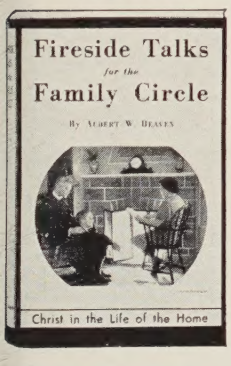

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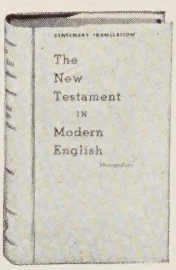

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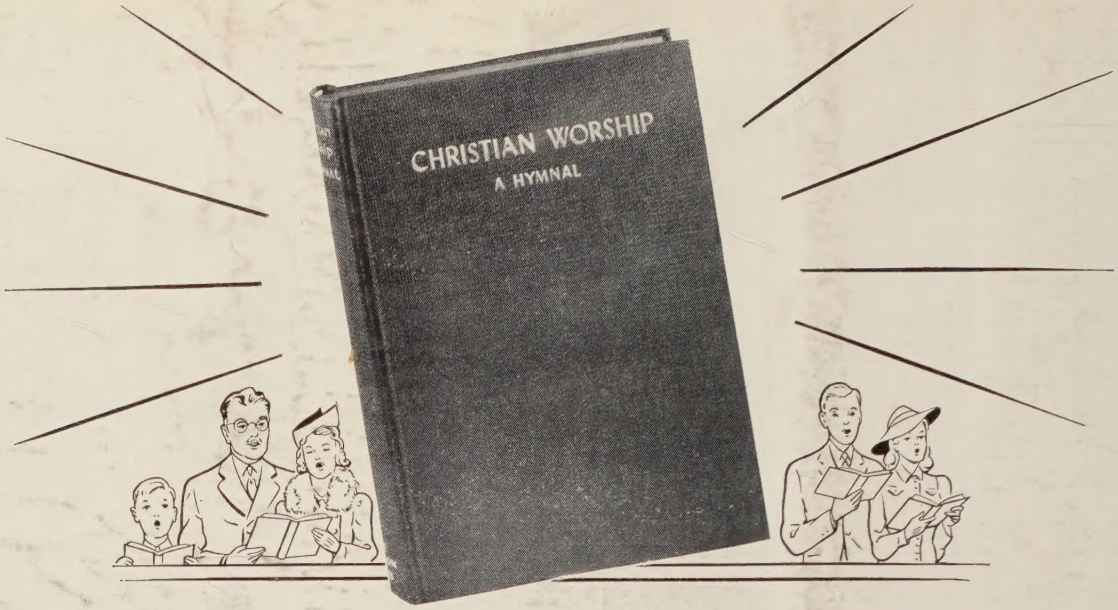

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